

In this booke be conteyned the

first the Mirrour of the Worlde

The sayenge of pylosophers

Cullius: upon olds age

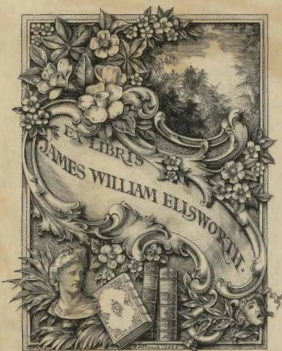
Cullius: upon frendship

The cordyall

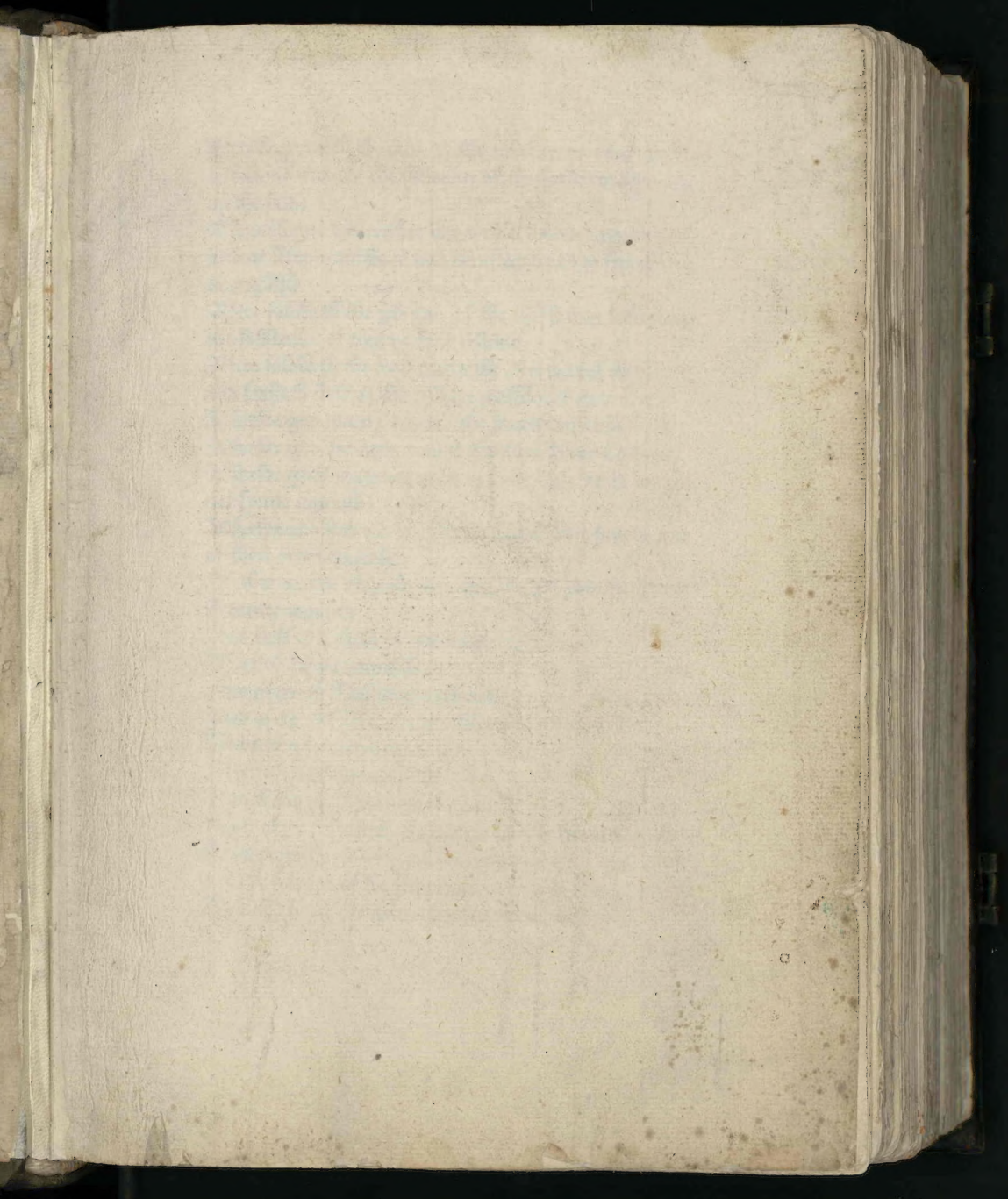
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19-A

Here begynneth the table of the rubrices of this present  
volume named the Mirrour of the World or thymage  
of the same

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Libra Scripta*

The prologue declareth to Whom this volume apperteyneth  
and at Whos requeste it was translated out of ffrenche in  
to engliss

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the substance of this present volume

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Prologue declaryng to Whom this book apperteyneth



**C**onsideryng  
that wordes ben  
perisschyng / Rayne / &  
forgeteful / And Wri-  
tynges duelle / & abi-  
de permanēt / as I rede  
Voy audita perit / lit-  
tera scripta manet /  
Thise thynges haue  
caused that the faytes

andz dedes of Ameyent men / ben sette by declaracion in  
fair andz Mournedz volumes / to thende that science and  
Artes lernedz andz founden of thynges passedz myght be  
hadz in perpetuel memorye andz remembraunce / ffor the  
vertes of nobles in eschewyng of ydolenes at suche tyme  
as they haue none othir vertuouse occupacō on hāde ought  
exerceyse them in redyng / studyng / & Visytynge the noble  
faytes andz dedes of the sage and Wysemen somtyme tra-  
uaillyng in prouffyttable vertues / of Whom it happeneth ofte  
that somen ben enclenyedz to Visyte the bookes treatyng  
of sciences particuler / Andz othir to rede & Visyte bookes  
spekyng of faytes of armies / of loue / or of othir meruaill

lous hystories/ And emonge alle other this p̄sent booke  
Whiche is called the ymage or myrrour of the Worlde/  
ought to be visyted/ redde/ & knowen/ by cause it treateth  
of the Worlde and of the wonderfule d̄uision thereof/ in  
Whiche booke a man resonable/ may see and vnderstande  
more clerer by the visyting and seeyng of it and the  
figures therein/ the situacō and moeyng of the firmamēt/  
and how the vniuersal erthe hangeth in the myddle  
of the same/ As þ̄ chapitres here folowynge shal more  
clerly shewe and declare to you / Whiche said booke was  
translated out of latyn in to frensshe by the ordynance  
of the noble duc / Johan of Berry and Auvergne the  
yere of our lord. M. CC. xl v. And now at this tyme  
rudely translated out of frensshe in to Englysshe by me  
simple p̄son William Caxton/ at the request. desire. costs  
and dispense of the honourable & worshipful mā Hugh  
Bryce Alderman & Cytizen of london / entendyng to  
present the same vnto the vertuous noble and puissaunt  
lord/ William lord Hastings lord Chamberlaine vnto  
the most Cristen kynge / kynge Edward the fourth  
kynge of England & of Fraunce 2c and lieutenēt  
for the same of the towne of Calais and marches there  
Whom he humbly beseecheth to resseue in grace & thanke /  
Whiche booke containeth in alle lxxviij chapitres/ & xxviij  
figures/ Without Whiche it may not lightly be vnderstode/  
And for to declare more openly / it is ordyned in thre  
parties/ Of Whiche the firste cōteyneth xx chapitres and  
viij figures / The seconde partie xxiiij chapitres and ix  
figures/ And the thirde cōteyneth xviij chapitres and

.v. figures/Whiche Was engrossed and in alle poyntes or-  
dained by chapitres and figures in ffrenshe in the toune  
of Bruggis the yere of thyncarnation of our lord. .M.  
CCCC. lviij. in the monath of Juny/And empaied by  
me ryght Vnable and of lytil connyng to translate &  
kyngde it in to our maternal tongue y second day of the  
monath of janpuer the yere of our said lord. .M. CCCC  
lxxxv in thabbay of Westmestere by london/humbly requy-  
ryng alle them that shal fynde faulte / to correcte and  
amende Where as they shal omy fynde / And of suche so  
fouiden that they repyte not the blame on me / but on my  
copie / Whiche i am charged to folowe as ryght as god  
Wil gyue me grace/Whom i most humbly beseeche to gyue  
me seyntes connyng and lyl accomplissh and Wel to  
fynissh it 2c /

**E**thenne Who so Wylle comprise and Vnderstande the  
substaunce of this present Volume / for to lerne and  
knowe specially the cracion. of this Worlde / the gretnes  
of the firmamēt & lytilnes of thathe in regard of heuen/  
how the vii sciences Were ffounden and What they be / by  
Whiche he may the better auaylle in knowleche alle the  
dayes of his lyf / Ethenne late hym reade this said Volume  
treatably. auiseoly. & ordynatly that in suche thyng as  
he shal reade he suffer nothyng to passe / but that he vnder-  
stonde it right Well / And so may he knowe & vnderstonde  
veritably the declaracion of this said Volume / And he  
ethenne that so Wille okepe this comandemēt / May by the  
contēte of the same lerne grette partie of the fourme and  
condicion of this Worlde / And how by y Wylle of our lord

it was by hym created made and accomplished/ And the  
cause wherfor it was establisshid/ Wherof the delonayr lord  
hath don to vs so grette grace/ that we euer ben bounden to  
gyue hym laude and Worshyp/ or elles we had not ben  
of any value/ ne worth any thyng/ nomore than vntreaso-  
nable bestis/ Thenne late vs praye the maker and crea-  
tour/ of alle creatures god all myghty that at the begyn-  
nyng of this booke it liste hym of his most bounteous  
grace to departe with vs of the same that we may lerne /  
and that serued to receyue/ & that receyved/ so teche/ that  
we may haue so perfyghe seyntice and knowleche of god/  
that we may gete thereby the helthe of our soules/ and to  
be partyners of his glorie permanent and without ende  
in heuen Amen/

Here begynneth the booke callid the myrroure of the Worlde/  
 And treateth first of the power and puissaunce of godd  
 capitulo primo.



**L**E ought to knowe that when our lord godd made the Worlde And that he had made alle thynges of nought/he had no nede of it/ffor as moche had he be fore/as he had afterwarde Certainly godd was to foire/and shal be incessantly after without ende. & without begynnynge/Thenne he shal nothing amende ne be better/ffor hym faylled neuer any thyng/he seeth all/heereth all/knoweth alle/and holdeth alle thynges in his honde/he had neuer hunger, ne thurst, ne tyme, ne daye, ne houre, but abydeth cōtynuelly in alle good,ffor to hym ne apperteyneth soone ne late, and of alle them that euer were, that ben, and shal be, haue alway ben & shal be to fore his eyen as wel the ferre as the nyghe, and the euyl as the good he saue as wel the Worlde as it was made & fourmed/as he doth now at this tyme/And yf he had neuer made the Worlde, as moche had he ben thenne worthy, and of as grette valewe as he euer myght haue be, ffor otherwise he myght not be godd, yf he knewe not, saue, and herd alle that myght be, & yf he were not soo, he shold be lackynge

and not myghty of euery thyng / And of so moche he  
Was and shold be a mortal man / But his nature Was not  
suche, ffor he is god entially and hool Without begynnynge  
and Without ende / Nothyng is to hym newe ne olde / All  
le weel & good thingis ben his / by right / And by nature  
goon / & retourne agayn to hym / ffor fro hym alle thyng  
proceede and maue / And retournyng to hym in holdyng the  
right Waye / he retcheth neuer of ony harme / ffor hys herte  
is alle pure, clene, hool and clere Without ony espeece of  
cuyll / Cares alle cuyllis ben to hym contraries / And  
tharfor it is pure necessite that they Wythdraue them fr  
der hym and fro alle his goodnes / ffor it is nothyng  
but dunge and ordure / Whiche muste nedes descende in to  
the depest / And the good thyngis must nedes goo  
upward tofore the souerayn creatour Whiche is clere net &  
pure / And the synnes Whiche ben obscure, horrible and  
derke aboue alle other thyng / leuen the good Whiche is  
aboue god and auale and goo down / ffor so behoueth it to  
be by rayson and nature / Alle in lyke wyse as we see the  
ordure of the Wyne that is put in the Vessel, and the soule  
departeth fro the clere, in suche wyse as the good and cle  
re abyeth aboue, And the lye Whiche is thordure abyeth  
lyneth in the botton as infecte and not good, And the  
good Wyne that is aboue abyeth alway clere and fyn  
And that Whiche is not good that is lyneth in the bot  
tom abyeth alway obscure, soyle, & black, and so moche  
the more as the Wyne is good & more clere / so moche more  
recepteth the lye more of filthe and obscure, Thus is it  
of the good, and cuyll, ffor the cuyll muste descende in to

places verie andy horrible andy ful of all sorow & bitter  
nesse. And so moche more as the good shyneth to fore  
god and the more it iogeth, so moche the more sorow &  
darknesse is in helle. Where it is continuell and shal be as  
longe as god shal be in heuen, Where as god hath alle  
goodnesse to fore hym andy alleWay shal haue Without  
payne. Without trauayl and Without grief or Annoye,  
he hath alle, and alle he enlumyneth Without ony default  
and Without ony terme. God may make alle thyng &  
alle defete or vnmake Without changyng hym self in  
ony thyng that may be, for he may alle and conceyue  
alle. Ther is nothyng that may hurte hym, he is esta-  
bled Without ony mayng. And alle maynges moue of  
hym. An hundred thousand yere mounte not to hym so  
moche as the thousand parte of one only houre of this  
World ne to alle them that be in heuen, of Whiche the les-  
te that abideth there hath more Joye in any houre only, &  
of redyng solace gladnce and of honour of Whiche he  
shal neuer be Very ne full, than any man may thynke ne  
knowe ne esteeme in this World in an hundred thousand  
yere yf he myght so longe lyue andy endure, though he  
were the most subtyl of alle the men that euer were born  
or euer shal be, though he thought the lesse he myghte,  
Of this so grete & inestimable glorie is god the very  
and souerayn lord Without ony other, as god that alle  
knoweth and alle seeth, alle that euer that hath ben, alle  
that is, and alle that euer shal be, & all that belongeth to  
hym, hym faylled neuer ony thyng that is good, he hath  
hym alleWay tofore hym, ner ther was neuer ony good

thyng ne neuer shal be / but that it was portreayed to  
fore hym/byfore the creacion of the World / Now ye shal  
here Why and Wherefore god created and made the World/



Wherefor god made and crea-  
ted the World/capitule ¶

**G**od made and created  
all the World of his  
only Wille by cause that he  
myght haue somme thyng  
that myght be suche/as myght  
deserue of his Wel & goodnes  
yf it were not in his defaulte  
And therefore he establisshid  
this World / Nothyng for  
that he shold be the better/ne

that he had any neede/But he dyde it for charyte & by his  
grette delonairte / ffor as right charitable he wolde that  
other shold parte with hym of his Wel & goodnes/And  
that alle other creatures euerych after his nature shold  
fele of his puissance after that it myght apperteyne to  
hym/Thus Wold god establissh this World/that suche  
thyng shold yssue that myght vnderstande & knowe the  
noblesse of his power and of his sapience / and also of  
the good that he made for the man erthely/that he myght  
serue hym in suche maner/that by hym he myght deserue  
the grette Wel & good that he had made for hym/ Thenne  
ought we aboue alle other thyng to loue hym & thanke

hym that made and fourmed? *vs*/When we haue such  
 power & such auctorite by hym/that yf we wil loue hym  
 we shal be lordes of alle goodes/Now loue we hym thene  
 With alle our myght/and thene shal we do as wise men  
 And yf we do not we shal shauē grēte harme and dāmage  
 ffor yf we by our cause lose suche goodes as our lord hath  
 made for *vs*/yet for alle that god shal lese nothing/ Cer-  
 tainly he made them to thende that we shold haue them/  
 syth that by our good dees we myght conne deserue them  
 & that he of his grāce hath gyven to *vs* the wytte then-  
 tendement and the power/



Wherefor god  
 fourmed man  
 like vnto his  
 ymage and to  
 his semblaūce  
 capitulo—*iii*<sup>o</sup>

**W**hen god  
 fourmed  
 man he wolde  
 make & create

hym like vnto his ymage and semblaūce/to thende that  
 he shold haue remembraūce of the goodes that he had len-  
 te hym/and that he myght deserue them alle by right &  
 raison/ffor he shewde to hym so grēte loue/that aboue alle  
 other creatures he fourmed hym to his figure and sem-  
 blaūce/And gaf to hym naturall right p̄fyrghē vn-  
 derstondyng for to loue and knowe hym more than any

other thyng/ to thende that he myght parte more largely  
of his goodes than any other creature/ Ale god dyd neuer  
ne made for other creature so many goody thynges/as he  
hath made for man/ But who is he that wyll deserue them  
And yf he doo not/ it is Reson that he forowe/ ffor he doth  
to god no lounte/ that doth wel for to haue hys grace &  
his loue/ ffor he doth it more for his owen prouffyt/ than  
he doth it for other/ And ther for he doth well that loueth  
& ferueth hym/ ffor moche may he calle hym self Caytyf  
and meschaunt/ that by his folye leseth so hys/ so noble &  
so excellent glorie/ ffor his synne that prouffyteth hym  
nought/ And hath not in thende but shame and blame/  
And draeth hym in to suche a place where is no thyng  
but payne/ yre/ sorowe/ & heynesse/ of whiche he shal neuer  
see hym deliuered as longe as he lyueth Thus hath he los-  
te the grette joye that was gyven to hym/ whiche is taken  
away by his synne/ And myght haue ben a lord/ yf he  
had wolde/ yf he had mayntened hym self in doynge al-  
way good werkies/ and wolde haue absteyned and kepte  
hym fro doynge euyl/ ffor who that doth wel in this world  
he hath so moche good and honour/ that thangelis of he-  
uen make hym their lord and maistre/ by fore god kyng  
of alle kynges/ & henne he may wel holde hym for euer  
and happy that doth so moche good in erthe durynge his  
lyf that may conquere and haue this honour/ And that  
may every persone doo all for hym self yf it pleseth hym/  
Now late euerych doo as hym good shal seme/ and take  
whiche that he wyll/ for he may wyne by doynge well/ &  
also lese by doynge euyl/

Wherfor god made not the man, suche as he myght not  
synne capitule iij<sup>o</sup>

**W**han our lord god created the man, he gaf to hym  
power to do his fre Wille / That is to Wete to do  
good or euyl Whiche he Wolde, ffor yf god had made the  
man suche as he myght not haue synned ne to haue don  
nothing but Well / he shold haue take from hym somwhat  
of his power, ffor he myght not thenne haue don euyl  
Whan it had plesyd hym, And thenne it shold haue so  
holde / that Wold he or not, he shold alway haue don  
Well Without reason, And thus he shold not haue ben  
cause of the good that he shold haue don, but it shold  
haue proceded of another Whiche by force shold haue cau-  
sed hym and haue gyuen hym the Wille / And he, by  
the moyen of that he so shold do / shold deserue the good  
don, and not only he, ffor litel deserveth he that by force  
of other doth seruyse / Who that to morow shold put me in  
a stronge prison ayenst my Wille for to do good, I shold  
not holde hym for Wyse, ffor he shold do me wronge,  
Neuetheles it was Well in our lordes power yf it had ple-  
sed hym to haue made man suche that he shold not haue  
synned ne haue don ony harme ne euyl, But he had not  
deseruid yet suche merite ne reward as he now doth in no ty-  
me of the world / And therfor god gaf to man playn fre  
Wille to do Well or euyl to thence that in Well doynge a le-  
uynge the euyl he myght haue more merite ffor other Wyse

he myght not deserue so moche, yf god had made thangelles  
suche as myght not haue synned woly/ne haue don euyl  
ffor that yet shold not they deserue so noble a yeste as the  
men/ And Who that Wille deserue these hie merites / he  
ought gladly With entier herte and purfght serue by  
grette loue and grette Reuerence hym that hath made hym  
for to conquere and come to the most hie honour, And  
our lord god Wolde that man Were suche / that by right  
he myght deserue as moche good a loute hym as he hym  
self hath, And therefore he gaf to hym Witte and reason  
for to haue entencion to hym, ffor by right he ought Wel  
to serue hym. Tenne is he a moche fool that purueyeth  
not to do Well Whilis he is here luyng, ffor alle the  
good that euery man shal do, shal be for hym self/ And  
alle the euyl also / And eche man shal haue for one  
good thinge / an hundred good thinges, and for one  
euyl an hundred euillis / ffor he is a moche fool that  
Weneth to do to god any bounte of his goodis in any  
maniere that it be, And Whan he absteyneth hym fro  
doynge euyl, so moche our lord holdeth hym the derrer/  
and loueth hym the better. ffor yf he losse alle the World,  
our lord shold neuer be the lasse Worth, ne none of the  
goodis that ben in his power, yf alle the sayntes that  
euer here to fore in the World or euer shal be, had  
neuer don good / And that alle by her demerites  
Were perpetuelly dampned in helle, yet for alle that  
our lord god shold neuer haue the lasse joye ne con  
folacion, And shold not be the lasse Worth, ne noo  
thinge that is in heuen, But the sayntes Were Wese.

prudent . andy constaunt for to doo weel andy prouffyt /  
as they that playnly knelle that this Worlde is not but  
a wyne thinge and transitoire And hady moche leue to  
suffre paynes and trauaylles / andy offre thair bodyes to  
tourmet and martirdom and to haue shames, blasphemies  
and otheir iniuries for the loue of our lord in this mysfara-  
ble Worlde that so litil While endureth / andy to haue the  
goodes of heuen euer lastyng, than to haue ease chaungea-  
ble to the body for to haue payne perdurable / They wretched  
not ne hady no charge of suche goodis that atte laste  
shold be of no value But they toke the bridle by the teeth  
for to gete the right hye Witte and vnderstandyng of he-  
uē And ther ben many of them that holde them for foolis  
in this Worlde / the Whiche now at this tyme haue thair  
neckis charged / of Whiche the other be deliuyd, ffor they  
ben heretowred in heuen / And yet holde they many a Wi-  
se man for fool that preysse not moche thair wordes Ther  
ben plente of Wise peple in heuen now, that yf they hady  
preysed the folissh diuers or sayengis and the folissh wer-  
kis of the peple that so moche coueyte the hauior and  
loos of this Worlde for the word of folis, that they hady  
lefte the commandemens of god / In Whiche the sayn-  
tes in heuen dyd gretefully thair deuoyr, ffor they lefte not  
for the delictes of the Worlde to serue thair maker andy  
creatour for to gete heuen Where they haue ioye and  
alle honour as they that ben lordes and shal ben Wi thē  
oute ende, And yf they hady don othervyse / they  
sholdy haue perpetuelly shame fylthe andy tourment  
tis of helle Where as ben alle the euyllys that

man can deuise / It is moche grette meruaylle of this  
World that it is so / that ther ben so moche peple that  
Wille suffre payne and trauaylle more for to gete loos of  
the peple, or for to amasse grette treasures / the Whiche so lyt  
til tyme abide With hem / that in an only hour they faylle /  
than they Wille doo for to cōquere the goodes of our lord  
the Whiche shal neuer faylle / Whiche the blessid sayntes  
haue gotten by a lytil hardy lye that they haue endured  
in this World that ne semeth but a right delyce to them  
that of good herte doo it / And in thende it semeth to  
them / that for lytil or nought they haue gotten heuen / and  
alle thus may every persone gete it / and be comyn of the  
goodes of our lord and haue the joyes and glorie of he  
uen / yf the default be not in hym self. But they that de  
sire the joyes the glorie and honours of this World / they  
empyre them self so moche that they may not lerne no  
good / ne entende to their sauacion. And had moche liuer  
the ease and consolacions of the body of Whiche they ben  
so sore put out / and brought to sorow and payne than  
they doo the ease of the soule Whiche endureth Without  
ende / Ne they preysse not the Wyte ne entendement of  
the man / yf he can not wel haue hym in the World and  
haue plente of temporel goodes / by Whiche he may be  
enhaunfed and lyft vp in the World / but saye he is  
wyse and folyshe by cause he can not thair malices and  
cawteles. But alle they ben cursyd of god by the  
mouth of dauid the prophete that so payne them to  
plese the World by alle the wayes that they can  
doo / ffor suche pryde is wayne thyng by Whiche

the soule is caryered / of Whom dauid saith in the psaulter  
Trustyd he alle they and confused / as peple of eple that  
playse the World / ffor of alle goodes they exente them &  
disorde fro god & fro his loue / syth they haue gyuen them  
and that they acorde them to the World to his vanities  
and delectes / ffor god hath them alle in despyte / & put them  
fro his grace, by cause they seche the loos and the glorie /  
of the World / in Whiche he Was put out and sette a lacke &  
in thende crucyfied and holden for a fool Thus saith our  
lord god in his gospell, that alle they shal be blessyd that  
haue the World in despyte, And shal be as peple hated &  
fowled and cast out as folkes for the loue of me and of  
my name, ffor they shal haue in heuen thar reward and  
guerdoun, And this may euery man see yf god hym self  
lye not, And trouthe may not be false, that they Whiche  
plese the World, and Wille haue & take the loos & glorie  
of the World, it may not be but they after haue sorow /  
Therfor he is a fool that secheth to haue it, by cause alle  
they that weeshe or purchase it, be euyl conceypled, ffor  
alle suche maner of peple ben by the deuyll ledde in to helle  
Where they haue a right sorowfull guerdoun, And ther is  
nowher so valiaunt a kynge ne so puissaunte prince, duc,  
eke, knyght or noble man to Whom the deuyll hath regard  
but that he doo to hym as moche grief to his power, as to  
the most vyle & most pure that cometh in to helle, Whan he  
hath so vsed his dayes & lyf that he is fallen in his hon-  
our, ffor alle they that ben dampned for to goo thider of  
What estat that they be, ben alle called Ryphuldis, ffor he  
moche haue conquered in heuen more noble & more worthy

Koyāme than is in this Worlde, ffor who that in this  
Worlde serueth our lord vnto the deeth/ he is more honoured  
in heuē than alle the kynges that euer were in this Worlde  
that so litil endureth with vs/ Now serue we hym thēne  
and leue we the cypell/ the glorie and the ranke of this  
Worlde/ Syth thenne that hereto fore we haue deuised how  
and wherfor god hath created the Worlde and wherfor he  
made man/ we shal deuise to you hereafter the fourme of  
the Worlde and the facyon after that it conteyneth and  
compriseth / And how it is made and composed wunde  
aboute/ But it is expedient that to fore this we speke of  
the vii Artes liberals & of theyr reasons/ And how they  
were founden by them that apperceyued the sciences and  
vertues/ ffor by the vii Artes ben knowen the saytes of  
the Worlde And how it is sette/ And therefore we olde now  
to speke therof for to vnderstonde the better that we shal  
saye here after,

Wherfor and how the vii Artes liberal were founden  
and of thair ordre, capitails v°

**N**OW declareth this booke whiche is drawen out of  
Astronomye how somtyme the notable & wyse phi-  
losophers wold enquire of the maner of the Worlde/ & how  
hit had ben created and made of god/ wherof moche peple  
meruaylled/ And thenne whan the Worlde was made and  
compassed, ther was peple ynowe/ Of whiche many behelde  
the firmament/ that torned wound aboute the Worlde/ and  
meyed, they had grete meruaylle how it myght be made,

And they Waked and studyed many nyghtes and many  
dayes, Ehenne began they to beholde the sterres that roos  
in the east, and moued aboute ouer their heades Certaynly  
thise philosophres apetyed not these grete mangeries ne  
delicio<sup>9</sup> Wyne ne for to fille their belyes, as don beestis  
that seeke nothings but their pasture, like as this day doo  
they that reche of nothings but to fylle their pumche  
With good Wyne & good vitailles & after to haue a fair  
bedde. White shetes & softe, and there to slepe as the Wyne  
But those were Wakyng and studyeng many nyghtes  
and it greued them not, but they were embelissid moche  
of that they sawe the firmament thus torne and so no  
bly to holde his cours & termes Thus sawe they the ster  
res moue til they went down in the Weste, somme on that  
one side, and somme on the other side, And somme sonner  
than the other Thus behelde the prouet men, philosophres  
and other aboute the firmament til it was day that they  
sawe the sonne shewe and ryse in the mornynge red and  
clere Whiche ascended and mounted half the day, And  
that other half ascended so longe til he wente vnder Whiche  
made the nyght tapproche, And thenne cam agayn the  
sterres in the nyght in their cours til the sonne cam agayn  
and enlumined the day, and helde his way and cours til  
that he repayred on the morn in to his pryncypal place,  
After they behelde the mone, Whiche was a comune thyng  
and appered to the world dyuersely, One tyme she was  
rounde, another tyme half, and after horned, and so wente  
and becam such as noman myght see her, And after she  
appered horned and syth half as she had ben to fore, and

also wound and full / Therne knele they Well by their  
entendement that she approached the sonne til she Was cun  
apenst hym / and after departed / And after she Withdore  
her more and more til that she Was Under the sonne as  
she had ben to fore / And thenne she Wente & cam agayn  
euery nyght and day to rnyng and makynge her courts a a  
boute the firmament / right as she now doth wyth out ony  
thyng changynge the contraye / But now as said is the  
peple that ben now thynke more. And ben moche more cu  
ryous of their grete and fatte paunches for to fylle / and  
to make them fatte by Whiche they come the soner to their  
ende and to carayn & by their ouermoche nourysshyng &  
vylaynous. Whiche delpyereth them first to trauaylle and  
after to shame & dampnacion / The auntyent fathers go  
uerued them not in this Wyse. For they setted not of mete  
and drynke / but for tallegge their hunger and thurst for  
to susteyne their bodies and to holde hem in helthe in such  
Wyse as they myght helpe them self by their Wittes / as  
they ought to do for to come to the glorie of our lord /  
And that tyme they lyued xx or xxx yere lenger than  
they do now of an honderd one / And that procedeth of  
theyr folyshe and outrageous gouernaunce. Certaynly  
suche peple vnderstande not Wel the Worde of our lord  
Whan he said to the deuyll Whan he cam to tempte hym and  
saide that he shold make of the stones brede and that he  
shold etc / Therne Ihesu Cryst answered that man lyued  
not only by brede, but by the Worde that procedeth fro the  
mouth of god. yf the men in thise dayes vnderstode Wel  
this Worde they wolde receyue more gladly the watrynes

that proceede and come fro the mouth of our creatour and  
maker/But the grette rentes that they haue/ & the grette  
treasures of their coffres be cause of shortyng & abreggyng  
of their dayes/ by their disordnat mangeries that ouer-  
moche noye and greue them/ so that nature may not wel  
here ne susteyne/ Wherof they muste needs the soner rendre  
their soule and dye / Thus their Rentes/ their treasures  
or other thinge Wherin they delyte them/ take a way their  
lyf/ their herte/ & their Wyte alle attonces/ In suche Wyse  
that Whan wth cometh & muste needs dye/ they haue losse  
Wyte and Vnderstondyng/ of Whom many ben dede and  
dampned/ Whiche at their neede may not be counseilled ne  
can not helpe them self Whan they haue moste neede/ They  
lyue not lyke them, that for to kepe them fro peryllis seu-  
dyed in sciences and vsed their lyf in suche manere that  
they wold but susteyne their body only as longe as they  
shold be in this world/ as they that wel knowe that this  
lyf shold not to them longe endure/ And hadt enyue at  
none other thinge, but only for to lerne suche science by  
Whiche they myght knowe the souerayn kynge allmygh-  
ty that alle had created of nought and made it With his  
hand, Thenne they thought in their entendemēt as peple  
that was of noble and vertuous entencion, that they shold  
neu haue knowleche of our lord god/ ne of so hye myght  
but yf they entended and serched in his Workes Whiche  
they fonde so excellēce/ and as grette as they myght en-  
quere & knowe/ ffor men shal neuer wel knowe the maiesty  
tye/ but yf byfore men knowe parfaytly his estate and  
What his Workes ben, ffor by the Workys is the Workeman

knollen / And how he may be suche one / And therfor the  
auncient fathers wold employe them and assaye the wer-  
kis of our lord / And first for to haue knowleche of his  
power and his vertue / Considering that they myght not  
coupe them self in a more digne ne worthy science ne  
more diffyale / And Whan the more that they knewe of  
his werkis and of his wisdom / somoche more had they  
the better wille to loue her creatour and maker / and to ho-  
noure hym / considering that he had made so noble a thyn-  
ge and so worthy as is the heuen in whiche shyn the star-  
res that shyne bright therein / and his other meruayllous  
vertues whiche they preyed moche / ffor how moche more  
they preyed hym / somoche with gooder wille they seruyd  
hym / ffor it was all their affection / intencion and reason  
to knowe god / ffor as moche as they knewe certainly / that  
god had gyuen to them with nature witte & reason for to  
serche and compryse of thinges of the earth / and of them  
of heuen as moche as they myght knowe / ffor other wyse  
they myght neuer haue thought it / Thus a man be he ne-  
uer so wise ne discrete / may neuer come for to vnderstan-  
de the hye secretes of god ne of his myracles / but by hym  
ffor by right he knoweth all / But of them that by nature  
he made and ordeyned in heuen and in earth / man may  
wel enquire somme reasons yf it be gyuen hym and that  
he be garnysshid of good quyk witte / And that he haue  
sette and employed his tyme to studye & to lerne / And  
fith they had gotten vnderstandynge and reason by their  
grete estudyed labour & trauayll / somoche that they myght  
comprise wherfore and how alle the world was made and

compassed; as ye haue herd here to fore / So thought they  
thence, that they myght wel knowe and haue reson of  
somme thynges / sith they had the vnderstandyng of hym  
that is almyghty to knowe in partie or atte leste of suche  
as they myght see with thair eyen / how wel that they were  
ferre / Thus wold they knowe the reson of that / that they  
saie so mane the starrs of the firmament & of them that  
shone so clere / Certainly this was the pynapal cause why  
first they put them to stude for to enquire the science that  
they knowe not / And knowe wel that they shold enquire  
sommer of thynges that they saie, than of them that they  
saie not / And therfore were they mayd for to knowe &  
to enquire the science which they knowe not of that they  
had ofte seen the firmament to mane / & wold knowe the  
trouthe / And saide it was right good to knowe it / yf it  
pleasid god, and to knowe of his naturel werkis, ffor the  
more parfychely to beleue & knowe how he was god, alle  
myghty / ffor men coude not knowe ne fynde no reson of  
god, but only by his werkis. The good Auncyent wise  
men / which diligently wold vnderstande this mater / had  
noo care for to amasse none other goodes / but only to  
lerne the pure science / they were nothing couetous / ne sette  
not to gadre tresours / And ther were plente of them that  
apperceyued; as wise men that it was a grette charge to  
them of tyme as wel to kepe it / as to spende it by me /  
sure as in other wayes to gete it and bringe it to gedre /  
And that all this was a lettyn; to them for to lerne /  
And they deliberid among them and concluded / that some  
me caste and thurwe thair tresour in to the see / The other

gaf it away and? abandoned to them that wold take it/  
? Went as hermites, And the other departed it to pure  
peple. And other ther were that lefte their good? in suche  
wyse as them semed? that they shold? haue lasse cause to  
thynke thereon, and receyved? nothyng? but only for their  
wyse, And? helde with hem certayn folke to serue them to  
thende only, that they shold entende to nothyng but to stu-  
dye and? to lerne, They dyde w? edefye their houses fro the  
peple like as religious peple and sette them in suche places  
that thries or four tymes the wyke they myght assemble  
? come to gyde for to solace them and spoite. And? there  
eche rendered his reson of that he had founde and? lerned?/  
And? so longe dyde they thus til they had? experimented?  
Whiche was trewe, and? who knewe most? ? that they had?  
founden who had moste grettest entendement. And? hym  
they chose by consent of them alle for maistr. And? he re-  
corded their resons hearyng alle the felawys, and? referred?  
to them alle to gyde that euery man had? said? / In this  
manere were the clergies first founden contyued? ? auaili-  
ced. And? somoche trauaylled? ? studied that they knewe  
by the helpe of our lord of whom alle science groweth and  
haboundeth grette partye of that it is, But this was not  
in lytel tyme, for they were longe in studie and? vnder-  
stode moche. And? they that were first, alle that they vnder-  
stode and? knewe, they put it in wytyng the best wyse they  
coude, to thende that they that shold come after them, and?  
wold extremete in connyng, myght haue their wytyngis  
and? trauaylle alway in the science as they had don byfore  
Alle that they founde and? sawe, they sette in compilacions

And dyd so moche eche in his tyme that they were more  
than .ij. M. and. CCC. yere & they by their labours &  
continuel studies had gotten the viij Artes or sciences li:  
beral and put to good use. But they helde their labour wel  
employed & the payne that they put thereto / for they knew  
by their witte and by their clergie, alle that was come  
on erthe by nature. Whan they wold sette their cure thei on  
And also were not abasshed Whan a merueyllous caas hap:  
ped on heuen or on erthe. for they coude wel enquire the re:  
son Wherefore it was, & sith that it happed by nature. And  
so loued god moche the more. Whan they sawe suche mer:  
uayllous werkes. And watched many nyghtes With right  
grette ioye and grette studie of this that they sawe & fou:  
de so hye werkes. By Whiche they amended them self apenst  
our lord that they knewe trouthe / and lefte the vanite of  
this world, that so litil is worth for to come to the ioye  
that neuer shall faylle. Of Whom plente of Wyse philoso:  
phres that were in the world dyde wrongfully and without  
reason. By cause they shewed rightfully to the grette lordes / &  
gaf them fair examples in reprimyng & mpspreysing their  
euil tyrannies and theytoushous that they dyde to moche  
peple. And preached to them right and trouthe. And they  
that wold not beleue them, & had shame of that they were  
of them blamed, they made them to be put in their prisons,  
Where they made them to dye by greuous tourmentes, by  
cause they shewed to them the trouthe Whereof they were cer:  
tain, like as was don to holy sayntes that suffered with and  
passion for the loue of ihesu cryste Whom they wold en:  
haunce. So were ther suche philosophres that by their witte

and vnderstandynge preplecyed the holy tyme of the co-  
myng of ihesu cryste lyke as Virgyle saide Whiche was in  
the tyme of Cesar at Rome/By Whiche plente of peple ha-  
ue ben better syth/than they were bifore/ffor he saide that  
a nelle lignage was enioyed fro heuyn on hygh that shold  
do vertues in erthe by Whom the deuyll shold be ouercome /  
vpon Whiche saynt poul that saide this scripture/Whiche  
he moche prepsed / saide With a forouful herte for so moche  
as he had not ben crysten/ha that i shold haue renoued and  
yelden the to god / yf thou haddest lyued , and that i had  
come to the/Other philosophes ther were of Whome eu-  
rich saide good wordes and meruayllous / But we may  
not now wherce alle the goodz thynges that they saide /  
ffor they were prudent alle and salpant, seen that they set  
to fore alle other thynges clergye , ffor yf it were not by  
clergye, men shold not knowe that god were/And yf they  
had not ben so prudent men as they were/ther had neuer be  
so grette clergye as is now/And yf ther were now suche  
as they were thenne that fonde first clergye / it shold be  
other wyse than it now is , But clergye goth now al to  
nought/that almost it is perissid/ffor in this dayes the  
peple seeth not by cause that they that ought vnderstande  
vertues and to teche other and enseyne and geue example  
to do well/they ben they that reule and withdraue fro it  
And alle this procedeth by their folye/ffor noma holueth  
clergye for vertue/ne he loueth it not ne applyeth it in all  
poyntes/But many ther ben that sechen the lyces & dres-  
tis/and leue the clere wyß/ffor noman lerneth ne secheth  
now/But for to come so moche that he myght conquer &

gete the moneye. And when they haue gotten and latge  
ly assembled therof, thenne ben they Worse than they were  
a fore, ffor the money hath so surpysed them that they  
may entende to none other thinge, Ther ben plente of  
pou clerkes that gladly wold lerne yf they had the power  
But they may not entende therto/by cause they haue not  
whereof for to furnissh them of their necessities as wel for  
to haue bookes as mete, drinke and clothes. But ben co/  
strayned for to gete thair liuing other wise, ffor the riche  
haue now in this dayes seased somoch, that the pouce  
abide naked and must suffice, yet ben ther plente of Riche  
clerkis that haue bookes without nombre of one & other  
richely adoubed and couerd to shende that they ben holden  
for wise and good clerkes, ffor they seche to haue nomore/  
but only the loos and preysing of the peple. And doo in  
lyke wyse as the Cock that shrapeth in the duste for to  
fynde pasture, he shrapeth so longe in the duste and mulle  
til he fynde a gemme riche and prepyous whiche shyneth  
clere, thenne he begynneth to loke thereon and beholdeh it/  
and doth nomore but late it lye, ffor he demandeth not af-  
ter the ouche or gemme, but had leuir haue somme corn to  
ete. In like wise is it of many of thise not wise clerkis  
couctous that haue the prepyous bookes richely lymined  
storped and wel adoubed, that doo nothinge but loke and  
beholde them without forth while they be newe by cause  
them seme that they ben fair, & so they beholde them glad-  
ly and passe tharwith, and after they torne on that other  
side and thinke for to fylle thair helpes, & to come to thair  
folyssh desyre. And they myght lerne ynoughe yf they

Wolde entende it / ffor they haue wel the power, and myght  
doe as the wise men dyde herto fore, the whiche by their  
trauayle, studye and diligence fonde first the clergyes, but  
they haue their entendment foliish and out of the waye/  
And therfor the sciences and artes prusshe in suche wise  
that vnneth and with grete payne knowe they their par-  
tes of reson whiche is the first booke of gramaire / the  
whiche is the first of the seuen sciences / But put their ar-  
tes in their males and goo lerne anon the lawes or doc-  
tals / and become aduocates and iuristes for to amasse &  
gadre al way money wherin the deuyll comforteth hem, and  
yet doe they not somoche for to lerne, as they doe for to  
fylle their purses / In parrys Openford and Cambrige  
is ther suche maner of clerkes that ben accustomed to  
wille haue the Renomme and fame to be called maistres  
for to be the more prepsed and honoured / And haue leues  
to conne tytil and to haue the name of maistres / than they  
shold be good clerkes without hauyng the degree and na-  
me of maistres / But they be called maistres wrongfully,  
ffor they can maistrespech them in suche wise that they can  
but tytil trouth / bicause that they haue so soone the na-  
me of maistres they leue the clergye / And take them to the  
wynnyng / lyke as marchants doo and brokers / And in  
this wise ben many in the world that haue the name of  
maistres that knowe right tytil of good and reson / ffor  
they that now desire this ben not maistres after right, ffor  
they ordeyne them otherwise to the sciences / than they dyde  
that fonde them first, They entred first in to gramayre for  
to draue reson in their ordynance / And after logyque

for to proue and shewe the trowth fro the false / After they  
 fonde rethoryque for to speke fair in iugement and right  
 Whiche they moche loued, & after arismetrique for to be ap-  
 pert in alle thinges / after they fonde geometrie for to mea-  
 sure & compasse alle maistreye, & after they fonde the sciēce  
 of musyque for to sette alle thinges in concordāce, after  
 they had the vnderstandynge of astronomye / ffor thereby  
 were they moued to haue science & vertue, In this manere  
 ye may vnderstāde how they that first fonde science, ordeyn-  
 ned the vii artes or vii sciences, & they ben in suche wise  
 entrelaced that they may not be auctorised that one with-  
 out that other ne entially preyed, & also the first may not  
 be perfighely cōued withoute the laste / ne the laste with-  
 out the firste, and he that wille lerne one a right & vnder-  
 stonde it, hym behoueth to lerne alle the other, ffor otherwi-  
 se may not be knowen appertly the certayn, ne the incer-  
 tain / ffor that one is so comune to that other that it beho-  
 ueth to knowe of alle, but now men seche to lerne nomore  
 but the arte for to gete þi moneye / & ben to blame of that  
 the other were preyed that first so trauaylled of Whiche it  
 is to be so grette nede, ffor litil shold we haue knowe of we  
 had not seen it by writing, ffor as it is tofore said / of cler-  
 gye had be losse / we had knowe nothing ne who had be god  
 (We men) shold neuer haue knowen / what thing had ben best  
 to do, & so shold alle the world haue ben dampned, thēne  
 had we ben born in an euyl houre / ffor the men had knowe  
 nomore than to comite bestie / and alle the good thinges  
 ben now knowen & alle comen of the vii sciences that the  
 philosophers fonde somtyme by thair wyttes / ffor thereby

hady they vnderfcondyng to loue god and his vertues  
 And that god is alway & shal be withouten ende & so bi-  
 leued they in grete faith truly in the auncient lalle. But  
 in this tyme the sciēces perissh by our enuyes detracōns  
 & othe euylles in suche wise that right litel is receyved  
 of one and othe. For now dar no man entende but for ry-  
 chesse. For myssayes felons & enuyous men that wil lerne  
 no good & yf they see any entende to sciēces & clergyes &  
 they be not riche & myghty for to furnyshe hem. The Ryche  
 men wil anon scorne & moque them & thus wil the deuil  
 exhortē them that is their maister & their lord & to whom it  
 pleseth that they messaye in so moche as he shal reward  
 them with grete hyre that they shal be sure to haue alle  
 euyl aduētures in helle that synketh where they shal mo-  
 ke them self and shal saye that they were born in an euyl  
 houre. When they haue not lerned that they ought to lerne  
 There shal they haue more prouffyt of their sciences. that  
 loued better to conquere clergye than the fool to conne knowe  
 we to assemble the grete tresours & the grete riches / &  
 knowe ye that alle they that for to gete worldly goodes  
 lefte thair tyme for to lerne good. ben alle assured to haue  
 euyl & payne after their deth. For by their auarice & cheua-  
 ce the sciences come to nought. so that almost they be pe-  
 rishyd. & that. Whiche now is knowen. cometh & groweth  
 of the vnysites of parys openford & cambrige & othe &c

Of the maner of peple and how clergye cam first in  
 to the Royanne of fraunce. capitulo vi<sup>o</sup>

**N**ow regneth clergye moche strongly in fraunce in  
 the cyte of parys as sōtyme was in the cyte of alye.

nes Whiche thene was moche noble & puiffant, The phi-  
losophers that thene were / & Whiche that oughte to teche &  
lerne other accompted but thre maner of peple in the world  
after thair vnderftādyng, & that were clerkes. knyghtes,  
& labourers, The labourers ought to purney for the cler-  
kes & knyghtes fuche thinges as were nedeful for them  
to lyue by in the world honestly / & the knyghtes ought to  
defende the clerkes, & the labourers that ther were no wrong  
ge don to them, and the clerkes ought to enfeigne & teche  
these ii maner of peple / & to adrefse them in thair doakis in  
fuche wise that none doo thinge by Whiche he shold disple-  
se god ne lese his grace Thus fetted sōtyme the wise phi-  
losophers thre maner of peple in the world, As they that  
knewe, that no man myght sette his corage in that he  
myght be wise a right in ii maners or thre, ffor it happed  
neuer day of the world that clerge chaualre & labourers  
of thathe myght be well knowe by one only man in alle  
his lyf ne lerne ne receyved, thāfore he that wold lerne  
byfouth hym only to lerne one of the thre, & thāfore the  
philosophers sette thre maner of peple without moo in the  
wythe / ffor they wold seeke the very trouthe, And fought a  
wyte in the world, where they myght best be & dwelle for  
tenquere thestate of the clerge, & thus the better for to  
drefse them / & to teche other, they ches the wyte of athenes  
Whiche was noble & sōtyme one where they had their comyn  
residence and assmblee And there regned first chualre  
with clerge / & after fro thens it wente to Rome Whiche  
now is of grete Renōmee / And there chualre conty-  
nued long And frothens after it remaid in to ffraunce

Where chynalrpe hath more polter than any other place in  
the World / And thus haboueth there that one & that other  
ffor chynalrpe fiedeth alway clergye Where he goth / Then  
ne the kynge of ffrance & of Englonde may be ioyous  
that there is in his Royames fuche feignourpe as is sci  
ence of clergye Where every man may dralle out wyte &  
connyng humayn / & ther abyeth neuer the lasse / ffor it is  
as a fontayn that contynuelly foudeth & fpryngeth And  
the more it renneth & the fether, the more it is hol fow / &  
hol more the fprynge of the fontayn renneth & fether fo  
moche is the more of the Water / & the more may be taken  
fro it for neede / In lyke wyfe may I faye to you / that pa  
rys Openford & Cambrige ben the fontayns Where men  
may dralle out most science & more in parys than in other  
places / & fith it is soo that clergye is fomoe auanced  
in ffrance / Thenne ought we knowe by refoyn in efpecial  
yf the kynges of ffrance waigne to conne it / ffor like as the  
fonne is most fair of alle the fterres And causeth moſte  
good thynges to growe in the World / by the hounte that has  
houeth in hym / fo ought the kyng be of more wylle than  
any other / & to haue more vnderſtandynge & clergye / fo that  
by his wylpauce & fuffpauce he myght fhyne emonge  
other peple / & by the peple of his Wel doynge that they fee in  
hym / they myght by right conduyte dralle them to our lord  
& in fuche wyfe ſhold he be kyng by right in this World &  
in heuē / fo thenne ſhold it be Wel right & raifon / yf they doo  
their diligēce to lerne fuche clergye & ſciēce / that after this  
mortal lyf they lefe not the feignourpe of heuē / ffor by na  
ture & lignage ought they alle to loue clergye & alway to

lerne it Certes the power of almaygne lound with al his  
 heret clergye / And auanced it to his power in fraunce.  
 And alle the good clerkes that he coude fynde he receyved  
 them to his court. & sente for them ouer al Where he kinde  
 ony he had in his tyme many a trauayll, many a payne / &  
 many a dangier & ennoye for to mayntene and enhaunce  
 crysten faith / And therefore he neuer lefte but helde the cler-  
 kes in right grete reuerence / for gladly he lerne al way  
 as is fownden by his dedes he was a good Astronome,  
 And was moche lound in lozayn / for gladly he dwellyd  
 there / And yet ben ther many of his iellous fair & riche  
 that he gaf vnto churches as a good & blessid man as he  
 was. Truly he lound god aboue alle other thyng / & dyd  
 moche diligence in his tyme for to brynge the sciences &  
 the clergye in to fraunce / & yet they abyde there & regne by  
 his promysse. And hath moche taught & gyue ensample to  
 kynges that come after hym / for euermore he hath in pa-  
 rye coquered science & clergye. Now the almyghty god  
 holde it / and that it may in the cyte be. al way mayntened  
 for yf the stude wente out of fraunce / kyngthode wold  
 goo after / as it hath al way don / for continually that one  
 is by that other / Therefore late the kyng of fraunce for  
 his weel / receyue it yf he may / for he may wel lose his  
 Kopamme, yf clergye departe out of fraunce / All so ther  
 ben in fraunce an other peple whiche ben late come. & they  
 ben ffrenche mynours and iacobyns / whiche haue take on  
 them religion for the loue of god for to lerne & entende  
 to serue god / of Whom our lord hath don to vs so grete ho-  
 nour and Reuerence that they receyue alle the flour of

clerge in their ordres for adreffe and enhaunce our mo-  
der holy chirche by their estuoye and trauaylle / ffor they  
haue good Wille for to serue our lordy & to lerne sciences  
and the holy scripature, as they that haue gyven ouer the  
Worlde and ha handonned. And me semeth that they doo as  
oþer they that settedy them by hynde the hutyne in theyr  
cloyster vnder the peple for the better to gete the merite of  
heuen in leuyng Worldey possessions. And our lord hath  
don grete hounte to them that haue them in thar cytees in  
their castels & to Wnes, ffor they serue not for trichape &  
barat, but trauaylle in prechyng & makyng sermones for  
to brynge the peple to goody lye & to the Waye of trouthe,  
And oftymes suffer grete disease for to brynge other in  
ease. ffor I bileue wel that yf ne Wex theyre houte & good  
prechyng & techyng. Crisiente shold be copled by arour &  
euyl byleue, yf they holde hem & kepe that they haue empris-  
sed as they that haue leyd down vnder them alle the riches-  
ses of the Worlde. Without reformyng agayn therto/thene  
haue they a moche good manere, ffor they haue taken on  
them for the loue of our lord the lye of pouerte / & plente  
of oþer that be in the Worlde don in like wise that take en-  
sample at them that see that they weel doo Therfor ought  
We to geue thankynges to god / & adreffe our hertes to doo  
well / in suche wise that by right We myght goo to the ioye  
of heue by our good dedis. of Whiche god geue vs myght  
to deserue that therof We may be partonars. but for as moche  
as ye haue herde wherof hold the vii artes or sciences like-  
rall Were feunde and by Whom, I passe & depyte but Wille  
wherof What they be and Wherfore they serue, ffor fro them

procedith fens or wyte humayn and alle maner werke/  
 that is made with hondes. Alle proffesses and alle habi-  
 lites alle goodes & alle humylities And therefore I wil  
 descriue in mater and substance couenable the vertues of  
 eche of them and wherof they proceede particularly and of  
 their nature And after we shal speke of the world and  
 how it is composed alle rounde But byfore alle other wer-  
 kes we shal speke of the vii sciences whiche ought not  
 to be forgotten And first we shal touche of the science or  
 arte of gramaire whiche is the first of the seven And  
 without whom the other syde may haue no perfection/

**G**ramaire capitulo

Vñ<sup>o</sup>



**T**he first  
 of the  
 .vii. sciences  
 is gramaire/  
 of whiche for  
 the tyme that  
 is now is  
 not knowen  
 the fourth p-  
 te / without

whiche science / fikerly alle other sciences in especial ben  
 of lytel recommentacion by cause without gramaire ther  
 may none prouffye / for gramaire is the fundament and  
 the begynnynge of clergye / And it is the gate by the  
 whiche in thenfance is bygonne & in contynnyng man

come and atteyne to sappece of clergye / This is the scy :  
 ence to fourme the speche be it in latyn ffrenshe or englis :  
 she / or in ony other langage that may speke with / And  
 who that coude alle gramaire / he coude make and construe  
 euery worde / And pronounce it by example / god made the  
 world by worde / And the worde is to the world sentence /



here foloweth  
 of logyke ca /  
 pitulo viij<sup>o</sup>

**T**he sci  
 ence sci  
 ence is logy  
 ke Whyche is  
 called dyale  
 tyque / This

science proueth the. pro. and the. contra. / That is to saye  
 the write or trowth / & other wyse / And it proueth wherby  
 shal be knowen the trowth fro the fals / & the good fro the  
 euill / So ferly that for the good was created heuyn and  
 maad / And on the contrarye wyse for the euill was helle  
 maad and establisshyd Whiche is horryble styngyng and  
 redoubtable /

**H**ier spekieth of Rethoryque capitulo ix<sup>o</sup>

**T**he therde of the viij sciences is callyd Rethoryque  
 Whyche conteyneth in substaunce, rightwisnes.  
 Rayson and ordynaunce of wordes / And ought not to

be holden for folpe, ffor the droptes and lalles by Whiche  
the iugements be made and that by rayson & after right



ten kept and  
mayntened in  
y court of kyn:  
ges of princes  
and of lawes  
come & proce  
of Rethoryque,  
Of this scien:  
ce were exteapt  
and drallen the  
lalles and de:

ces Whiche by newe ferue in alle causes / and in alle righ:  
tes & droptes / Who wel knowe the sepence of Rethoryque /  
he shold knowe the right & the Wronge / ffor to doo Wronge  
to another Who so doth it / is losse & dampned / & for to doo  
right & weson to every man / he is saued & geteth the loue  
of god his cre:  
ature /



Here foloweth  
Arismetrique  
& Wherof it pro:  
cedeth. ca. — p<sup>o</sup>

**T**he fourth  
sepence is  
called arismetri

que this science cometh after rethoryque, and is sette in  
the myddle of the vii sciences, And without her may  
none of the vii sciences parfygthly ne wel and entially  
be knowen, wherfor it is expedient that it be wel knowen  
& comed ffor alle the sciences take of it their substaunce  
in suche wise that without her they may not be, And for  
this rason was she sette in the myddle of the vii sciences,  
and there holdeth her nombre ffor fro her procede alle ma-  
nars of nombres, and in alle thynges wille come & goo/  
And no thyng is without nombre, But felde perceyue  
how this may be, but yf he haue be maistee of the vii ar-  
tes so longe that he can truly saye the treuthe / But we  
may not now recompte ne declare alle the causes wherfore  
ffor who that wolde dispute vpon suche werkes hym beho-  
ued dispute & knowe many thynges & moche of the globe  
who that knowe wel the science of arismetique he myght  
see the ordynance of alle thynges, By ordynance was the  
world made & created, And by ordynance of the souerayn  
it shal be deffe-  
ted,



Next foloweth  
the science of  
Geometrie ca-  
pitulo **C**xii<sup>o</sup>

**T**he fyrste  
is called  
geometrie the

Whiche more auaylleth to Astronomie than any of the  
 viij other / for by her is compassed & mesured Astronomie  
 Thus is by geometrye mesured alle thingis, Where ther  
 is mesure by geometrye / may be knowen y<sup>e</sup> cours of the ster  
 res Whiche alle way go & meue, And the gretnes of the  
 firmament of the sonne of the mone & of the erthe / By  
 geometrye may be knowe alle thynges & also the quatytie  
 They may not be so ferre yf they may be seen or espyed  
 With eye but it may be knowen, Who wel vnderstode geo  
 metrie he myght mesure in alle maner of thynges, for by mesure  
 Was the world made, and alle thynges hys, lowe & wey,



Here folo;  
 Weth of mu  
 syque/capi;

He sig;  
 the of  
 the vii scie  
 ces is called  
 musyque /  
 the Whiche

fourmeth hym of Arismetrique / Of this science of mu  
 syque cometh alle attemperance, And of this arte pro  
 cedeth somme phisyque, for like as musyque accordeth al  
 le thynges that dyscorde in them, & remayne them to con  
 cordaunce / right so in lyke wyse trauallyeth phisyque to  
 brynge Nature to poynt that dysnaturerth in mannes bo  
 dy, Whan any maladye or sekencis encombrerth hit, But

physyque is not of the nombre of the vii sciences of philosophy. But it is a mestier or a crafte that entendeth to the helthe of mannes body/and for to preserve it fro alle maladies and sicknesses as longe as the lyf is in the body. And therfor it is not liberal/ffor it serueth to hele mannes body. Whiche ellis oftentimes myght lightly peryshe/and ther is nothyng liberal ne free that groweth of therthe. And for as moche as sciēce that serueth to mannes body leseth his franchise / but science that serueth to the soule deserueth in the world to haue name liberal/ffor the soule ought to be liberal as thyng that is of noble being/as she that cometh of god, and to god wille & ought retorne/and therfor ben the vii sciences liberall/ffor they make the soule all free. And on that other part/they teche and enseygne alle that in every thyng ought properly to be don. And this is the very reason why these artes alle vii ben called vii sciences liberall, ffor they make the soule liberall, & deliuer it fro alle captiue. Of this arte is musyque thus comune, that she accordeth her to euerych so well that by her the vii sciences were sette in concord that they yet endure. By this science of musyque ben extrayt and drawn alle the songes that ben songen in holy chirche, & alle the accordaunces of alle the instruments that haue dyuerse accordes and dyuerse soundes. And where ther is reason and entendement of somme thynges, Certes who can wel the science of musyque/he knoweth the accordaunce of alle thynges. And alle the creatures that payne them to do wel/remayne them to concordance.



**T**he viij  
e the  
laste of the  
viij sciences  
liberal is as-  
tronome /  
Whiche is of  
alle clergye  
the ende By  
this science

may and ought to be enquired of thinges of heuen and  
of therthe / and in especyal of them that ben made by na-  
ture / how ferre that they bee. And who knoweth wel and  
vnderstandeth astronome / he can sette reson in alle thin-  
ges / for our creatour made alle thynges by reson e gaf  
his name to euery thyng / By this Arte and science we  
re first empyresed and gotten alle other sciences of decrees  
and of dyuinite / by Whiche alle Cristiane is conuerted  
to the right faith of our lord god / to loue hym / and to  
serue the kyng almyghty / for Whom alle goodes come e  
to Whom they retorne / Whiche made alle astronome And  
heuen and erthe. the soune. the mone and the sterres / as  
he that is the very ruler e gouernour of alle the world /  
e he that is the very refuge of alle creatures. for With-  
out his playse nothyng may endure. Certes he is the  
very Astronome / for he knoweth all / the good and the  
kow as he hym self that composed astronome / that

Some tyme Was so strongly frequented / and Was hol den for  
a right hye Werke / For it is a science of so noble kyng /  
that Whoso that myght haue the parfayt seyntce therof, he  
myght wel knowe how the world Was compassed / and  
plente of other parcyal sciences / For it is the science abo-  
ue alle other by Whiche alle maner of thynges ben kynd /  
Wen the better, By the science of Astronome only / Were  
founden alle the other. Vj. to fore named / And without  
them maye none knowe a right Astronome, he he neuer  
so sage ne myghty / In like wise as an hamer or an other  
tool of a mason ben the instruments by Whiche he for-  
meth his Werke / And by Whiche he woth his crafte / In li-  
ke wise by right maister ben the other, the instruments  
and foundements of Astronome. And the auncient Wi-  
semen as kynges. prynces. dukes. erles. knyghtes. and  
other grette lordes, by their vnderstandyng. grette trauayll.  
estudyng. and by the hye conduyte that Was in them sette  
by good manere alle their payne and labour to lerne and  
knowe the sciences & artes of clergye for to vnderstand  
the science of astronome / And so longe they trauaylled  
that by the Wille of our lord they lerned & knewe ynough  
for they knewe plente of grette affaires and Werkes that  
happened in the world / And they preyed nothing so thyn-  
ges that Were crithely, as they that knewe wel the re-  
sons therof / And that tyme Was the custonne that yf a  
man Were bonde, to one or moe / or yf he Were comen of ly-  
tyl extracion, and Were riche and ful of grette goodes, yet  
durste he not estudyng in the vii sciences likerall, for the  
nobles and hye men that in alle poyntes wolde reyne

them princypal and to thence that they were free and like  
rall And by this reason they put thereto for name the vii  
artes or sciences liberrall / ffor they ben so free, that they  
rende to god the soule alle free And they ben so wel to  
ppoynt, that ther may nothyng be taken away/ne nothyng  
put to / how well yf any wolde or coude medle ther w<sup>th</sup>  
thaughe he were a good clerk and experte, ffor yf they  
were turned or chaunged any thyng that myght be / alle  
shold be dysfigured, by cause they ben so resonably and  
truly composed / that ther is noman lyping in the world /  
he he neuer of so moche and perfoude science / he he paynem  
Jesse or Crysten, that may any thyng or can change, toz  
ne/ne take away ne defoule it in any maner And who  
that perfyghtly knewe the vii artes / he shold be byleuid  
in alle lawes, ffor ther is noman that coude interrupte  
hym of any thyng that he wolde proue / were it true or other  
wyse, by cause he shold proue by quyk reason alle that he  
wolde were it wronge or right, Therne is he a fool that  
thynketh to knowe perfyghtly any thyng that apperteyn  
eth to clerkye / By what mystere or craft that may come  
to hym / but yf it be by myracle of god that alle may doo,  
yf he can none of the vii sciences, ffor other wise alle his  
trauaylle shold be of no valewe ne he shold not come  
shewe thyng of Recommenacion ne proue by right the  
pro and contra / Therefore the vii sciences ben byleued in  
alle the lawes / there as they ben red And ther is noman  
he he neuer of so dyuerse a lawe no of so diuerse language  
that yf he conuerse with people that can nothyng of the vii  
sciences ne proue of their vsages ne of their parties that

shal be bileuid for experie and Wise. Ne thaffhal neuer be  
paynem ne sarraffy so moche diuase/that a Cristen man  
or a Jewe may withsaye hym of thinges that he wil alegi  
ge or proue. And the decretes ne the lawes be not euyl/  
thaugh somme peple holde euyl the constitucions that ben  
emonge them. bicause that other doo them and holden/ffor  
alle the lawes depende of the vii sciences/and alle men  
bpleue them and receyue them/there where as peple kno/  
we them And alle resons that procede of the vii sciences  
ben trewe in alle causes and in alle places / Thus ben  
not the sciences muable/but alle way ben estable & trewe  
Herewith I deperte me to speke more to you herof/ffor ther  
is ynough here of tofore made ample mencion/And now  
I shal reherce to you here after of thaccidentes and of the  
faites of nature and that shal be short/ffor godd created  
nature altherfirst, and tofore he created any other thinge  
that apperteyned to the world And we ought to fore alle  
other werke saye and declare what she is/for to deuyse af  
ter and descryue of the world/ffor the firmament to maketh  
and meureth by nature, and in like wise doo alle the thinges  
that haue meuryng. Nature meureth the sterres and  
maketh them to shyne and growe, and also may anoye  
and geue as moche as she wille And by cause alle men  
vnderstonde not wel what this foloweth in substaunce /  
we shal declare a litil our matere a longe, ffor to geue the  
better vnderstondyng what nature is/and how she werke  
thence that more fully ye may compryse the facion of  
the world by this that hereafter shal be to you declared/yt  
ye will wel vnderstande the resons. And therefore geue

ye diligence for to compise them & wel to receyve them /

Here follooweth of Nature how she worketh and what she  
is capitulo Cxiij.

Our lord god created althex first nature, ffor she is  
the thyng by Whiche alle creatures and other wer:  
kes haue dured & lyue what someuex they be ordeyned of  
god vnder the heuen/Without nature may nothyng grow  
we/and by her haue alle thynges created byf/z thaxor be  
houeth nature to be firste/ffor she norpysseth & entertieneth  
alle creatures, & habundonmeth her self Where it pleseth the  
creator or maker, Nature worketh in lyke wyse whan she  
is employed/as doth the aye of a carpenter/whan he em:  
ployeth it in his wake / ffor the aye doth nothyng but  
cutte/And he that holdeth it adressith it to what parte he  
wille, so that in thende by the aye the wake is achiauid &  
made after thence of the maker / ryght so nature ma:  
keth redy and habundonmeth Where as god wille/ffor alle  
thynges ben made by her, & entiaiened as god wille ma:  
ke them, and she worketh after this in suche maner, that  
yf she lacke on one syde/she recouerith it on that othe, na:  
ture fourmeth nothyng in dayn, But she worketh in suche  
maner that she taketh away fro nothyng his playn, ffor  
her werke is alway hool after that she fyndeth mater, be  
it in persones or in bestes/Thenne ben her werkes aboue  
alle other to be recomended as she that doth nothyng that  
in ony wyse may be estrarpe to god, but Where as mater lack  
eth she leueth to werke/z alleway somoch ther is more of

mater / someche more she werke / Als men see of somme  
krestis, of whiche some haue two heedes and vii feet / or it  
hath a membre lasse than he ought to haue, of whiche he as-  
pyeth without teray fourme naturell / and may be called  
therfor a mēſtre / also men see otherwhile some that almost  
lacke alle / and other that haue plente and habondaunce in  
their fautes, Alle in like wise fallath ofte and is seen hap-  
pen vpon somme men the whiche when they ben born / they  
haue vii fyngres on one hand, And other that haue one  
or ii or iii lasse than they shold haue / or them lacketh an  
hole membre / by whiche they be of lasse value of that that  
apperteyneth to the world / and in an other shal be so gre-  
te habondaunce of nature or matere in body or in membre  
that he hath other thing than fourme humayn setteth / for  
hym lacketh a foot or a hande, Or he shal be born somtyme  
more or lasse, or he shal haue a legge more lenger / or shor-  
ter or an arme / than the other / yet ther is another thyng  
whiche ought not to be forgotten / for that one shal be born  
black or brow / and that other whyte / one grete / and an-  
other lytil, that one shal happen to be wyse and discrete / &  
that other foliish or shrewdlyssh / some be wise & sadde in their  
yongthe / & in their age ben ofte foliish, some be folke yong  
& olde, And other ben wise alle their lyue yong & olde, so-  
me be fatte / & some be lene, somme be seek & some ben hool  
some be skilendre, & some be thyck, some be harde & rude / &  
some be softe & tendre / some be slowe & some be hasty / some  
be hardy, & some be cowardis, some be lame, haltyng & cro-  
ked, some ben wel fourmed in alle rightis & popytes / Al  
grete man is ofte euyl made, And a lytil man is ofte

Wel made and auenaunt, ffor ther is no membre but it be  
Wel made and appetyning to his body / A fair childe of /  
tymes in his growyng becometh so Wel / Somme Wel haue  
their Willes / & other desyre it but lypyl / euerych hath his  
talente & his appetyte A litil man engendreth ofte a grette  
man, & a grette man ofte getyth a lypil one / a litil man  
other While empriseth to doo a grette thing / that right a grette  
te man Wel not emprise / Somme deye lightly / & other lye  
longe, & somme lye a longe til age make them to gyue  
ouer the world / after that / that nature endureth to them  
by the Wille of god Also it is seyn ofte emonge men that  
somme entende to clerge, & other gyue them to other stytle  
of science and crafte, as of carpenter mason smyth or ony  
other crafte in Whiche he employeth his tyme / ffor euery man  
gyueth hym self gladly to that / Whiche his ententment  
is enclyned to, & to other crafte or science than nature & vnder-  
standyng gyueth hym to, he shal neuer perfightly vnder-  
stande, ne so well meddle With all as he shold to that Whiche  
his propre nature gyueth hym to / ther ben yet other maner  
of peple that sette & gyue them self to doo many thinges y  
other may not ne can not doo, for asmoche as their nature  
hath not gyuen it to them, ffor some prece to hye estates  
& grette riches, & other ben content With lypil estate / & it  
happeth ofte that a man cometh to that, Where he prece / &  
other can not come therto, but cometh contrarye to them & to  
their domage / & ofte With grette payne may they come to  
their aboue / of y thing y they wolde accomplishe, & other doo  
& make plente of thinges, that some can not ne may not  
doo ne make / ffor in the persones ben so many dyscretes, &

facions not lyke and of Willes, that men shal not fynde  
in ony contrie of the Worlde who men that purpoghtly be  
lyke, who ferre they can seche, but that they be dyuase in  
somme caas, or of body or of membres or of entendement  
or of the visage or of their sayengis or of their sayes or  
dees, for the puiſſaunce of nature is so dyuase, that ther  
is nothyng that hath growyng but that she hath byn it  
myght, in suche wyse that she groweth to one somme thyng  
that another hath not in hym, how be it that noman can  
perceyue any distaunce / Suche is the vertue of Nature  
where plente of clerkes haue so tyne sette their entendement  
& cure & haue strongly laboured to thende that they myght  
to better declare the saye and puiſſaunce of nature And  
first of alle saith Plato whiche was a man of grete re-  
nommee / that nature is an ouer puiſſaunce or myght in  
thynges that she maketh to growe lyke by lyke after that/  
that euerych may see And this may be vnderstanded by  
one man that engendreth another, & by bestes by plantes  
and by seedes the whiche after their semblaunces growe  
and after their facion And so this is that, that the wise  
platon saith whiche was a grete clerke. After hym saith  
Aristotle that this was a yeste comen fro the hye prynces/  
whan he gaf vertu to the firmament & to the sterres for to  
maie & to be, and that without god suche power ne myght  
not be gyven, as the thynges that haue power to remeue  
to bee and to maie Aristotle that saith this / studied in  
many a booke treatyng of nature / Many other philoso-  
phers ther were that said that nature proceded of vertues  
of hie whiche causeth alle thynges to growe & nourish /

But for this present tyme I passe ouer for to speke of  
 other matere. Tho philosophres enfielwth better plato than  
 Aristotle. Thus said they that them semeth. And they  
 spack so hye lyke as afore is sayd / that felde clerkes  
 myght atteyne to come thereto and for to abregge it he is  
 not that myght parfeghtly knowe what it is, sauf god  
 that alle knoweth & that alle teach / and that first wolde  
 establissh for to accomplissh alle thinges / herby may wel  
 be knowen that god is of moche grete puissaunce / And  
 it is of hym a right grete thinge whan he of nought and  
 without trauayll created & fourmed so excellent a thinge  
 & so hye and noble a beaste. And therefore wolde he hym self  
 create & make man to the ende that he myght be so mygh-  
 ty & haue suche witte & vnderstondyng in hym self that he  
 knowe by nature that whiche myght greue hym in his  
 soule / and lyue vnto our lord / for yf he wille iustely and  
 rightfully conduyte hym self, he may well brynge his her-  
 te to that, that nature shal not moche greue hym in no  
 manere, and therefore were founden the viij sciences or ar-  
 tes, for to take away the euyl thoughtes that myghte  
 brynge a man to the deth, whiche they may destroye by the  
 sciences. And thus may one chaunge his euyl estate, by  
 the techynge of a good maister, and therefore it is good  
 for to haunte emonge the vertuous men / for ther men  
 may lerne and prouffye in dyuerse maners. Thus there  
 is he wyse that is prudent in suche manere that after his  
 deth he hath the better, and that god receyueth hym in grete  
 Thus than he shal haue doon more for his owne prouffye  
 than for any other, This knowe alle men certaynly.

For he shal reſſeue alle the wel/And moche is he a fool  
 that ſomoch louyth his body that he forgetteth to ſaue  
 his ſoule/Whiche god hath lente to hym pure and clene to  
 thende that he ſhould rende it ſuche agayn at his deſth/and  
 that he gouerne hym not in ſuche Wiſe that by his culpe &  
 defaulte defoule hym in ſynnes, he that ſo conduyeth hym  
 ſelf/both in lyke Wiſe as the euyl ſeruaunt dyd/to Whom  
 the maiſtre deliuered his beſaunteres for to multiplye in  
 good/But he dyd not iuſtly as he that was of euyl faith/  
 Wherfor the maiſtre ſeeing the vntrowth of hym chaced  
 hym away fro hym/And eue after he had ſhame and re-  
 proche lyke as the goſpel Witneſſeth and to vs reherceth  
 Alle in lyke wyſe ſhal it be of them that leue the good  
 grayn for the chaſt/ther ſen they that ſuffre their ſoules  
 to perille for the playſance of their bodies/of Whiche alle  
 euylles come to them / herewith for this preſent I leue the  
 declaration of the diſciences and of nature/and purpoſe  
 by the grace of god to wyſe the ſaon of the world how  
 it is by nature made & purtrayed of god/Whiche of one  
 only Wille created and fourmed the world and alle that  
 is therof appendant/Now entende ye to this that We ſaye  
 to you/

Of the fourme of the firmament capitulo p<sup>o</sup>

**G**od fourmed the world alle rounde lyke as is a  
 pelette/the Whiche is al round, and he made the he-  
 uen al rounde Whiche enuyronneth and goth round abou-  
 te the erthe on alle parties hooly without ony defaulte,

alle in lyke wise as the shelle of an egge that enuyron;  
 neth the white al aboute / And so the heuyn goth roundy  
 aboute an ayer / Whiche is aboue thayer the white in la-  
 tyn is called hester / this is as moche to saye as pure ayer  
 andy clene / ffor it was made of pure andy of clere purite,  
 This ayer shyneth nyght and day of resplendour perpe-  
 tuel andy is so clere & shynynge / that yf a man were aby-  
 dyng in that parte / he shold see alle / one thinge and other  
 And alle that is fro on ende to the other also lightly or  
 more / as a man shold do here bynath vpon the erthe the  
 only lengthe of a foot or lasse yet yf he had neede / Alle in  
 lyke wise I saye to you. Who that were there he myght see  
 al aboute hym as well ferre as nyghte / the ayer is so clere  
 and nette / Of this hester thangeles taken thair bodies &  
 thair wynges / When our lord god sendeth them in messa-  
 ge hether wolke in to therthe to his frendes, When he wyll  
 shewe to them any thyng / And therfor seme they to be so  
 clere to synful men in this world, that their eyes may not  
 suffre the resplendour ne beholde the grete clerenes / as they  
 that ben ful of obscurte andy darknes / that is to saye of  
 synnes and of iniquitees of Whiche they ben replenesshid  
 And it happeth oftymes, that When thangeles ben comen  
 to any man in any place by the wyll of god for to saye &  
 shewe thair message / that Whiles thangele speketh to hym  
 he falleth to grounde as he were a slepe or in a traunce /  
 Andy hym semeth he heareth not the word of thangele but  
 as he dreamed / Andy is muet without spekyng, vnto the  
 tyme that thangele repayred agayn / Tenne When he was  
 a waked, and comen agayn to hym self / he remembred wel

the sayeng of thangele, and what he hadde shewd to hym.  
 Thus I saye you for trouthe that no bodyly man / may  
 not susteyne for to see hym in no manere, for so moche as  
 a man is made of heuy matere / Ne no byrde ne fowle he he  
 neuer so stronge ne so well fleyng may not suffre to be  
 there / but that hym behoueth to come down as sone as a  
 ston / tyl that he come in to thaper where he may repress  
 his fleyng, yf he were not a lasshid to descende, for there  
 may nothing abyde / but yf it be thinge spiritaue, ne may  
 not lyue there / for nomore than the ffylle may lyue in  
 this ayer where we ben in, ne susteyne hym / but right soo,  
 ne muste dye / and shortly perishe, but yf he be contynuel  
 ly nourisshid in the water, All in like wyse I say you of  
 vs / for we may not meue in this ayer perpetuel ne lyue  
 ne dwelle there as longe as we haue the body mortall,

How the four Elementes ben sette capitulo — pvi°

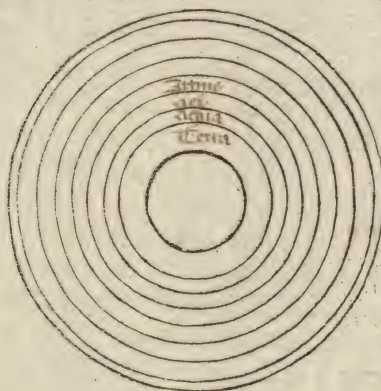
**T**his clerenesse of Whiche we haue spoken, Whiche is  
 callid ayer spriuaue / And where the angels take  
 thair araye and atourment enuyronneth al aboute the  
 worlde, the four elementis Whiche god created and sette  
 that one with in that other, Of Whiche that one is the  
 fyre, The seconde is thaper, The thaird is the water, And  
 the fourthe is earth, Of Whiche that one is fastned in  
 that other / And that one susteyned that other in suche  
 manere, as therthe holdeth hym in the myddle / The fyre  
 Whiche is the firste / encloseth this ayer, in Whiche we be  
 And this ayer encloseth the water after the Whiche hol;

with hym al aboute the erthe Alle in like wise as is feen  
 of an egge, and as the Whyte encloseth the yolke, And  
 in the myddle of the yolke is also as it were a droppe of  
 grece Whiche holdeth on no parte / And the droppe of grece  
 Whiche is in the myddle, holdeth on neyther parte / By  
 suche and semblable regard is the erthe sette in the myd-  
 dle of heuen so iuste and so egally / that as fer is the erthe  
 fro heuen fro aboute as fro hynathe ffor wherfomer thou  
 be vpon therth / thou art like fer fro heuen, lyke as ye  
 may see the poynt of a compas Whiche is sette in the myd-  
 dle of the cercle / That is to saye / that it is sette in the  
 lowest place ffor of alle fourmes that be made in the co-  
 paas / alle way the poynt is lowest in the myddle, And  
 thus ben the foure elementes sette that one within that  
 other so that the erthe is alway in the myddle, ffor as mor  
 the space is alway the heuen from vnder therthe as it ap-  
 piereth from a loue This fygure folowynge on that other  
 side of the leef sheweth the vnderstandynge therof / and de-  
 uyseth it playnly, and therefore ye may take hede thereto,

How the erthe holdeth her right in the myddle of the  
 world capitalo viii<sup>o</sup>

**F**Or as moche as therthe is hauy more than ony  
 other of the elementis / therefore she holdeth her more  
 in the myddle, and that Whiche is most hauy / abyeth a-  
 boue her / ffor the thyng / Whiche most weyeth / draweth  
 most lowest / And alle that is hauy draweth thereto / And  
 therefore behoueth vs to Joyne to the erthe, and alle that

is extrait of thatte / yf so were, and myght so happenie, that  
tha were nothing vpon thatte, water ne other thinge that

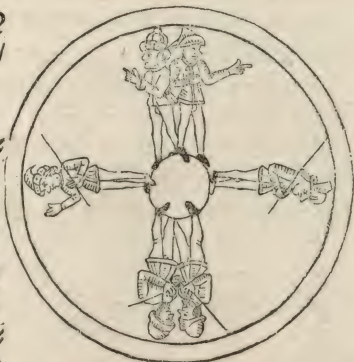


letted & troubled  
the waye / What so  
euer parte that a  
ma wold he myght  
goo round aboute  
thatte / Were it ma  
or lesse aboue and  
vnder / Whiche par  
te that he wold / ly  
ke as a flye goth  
round aboute a  
round apple In li  
ke wyse myght a  
man goo round a

route thatte as fere as therthe dureth by nature / alle a  
route / so that he shold come vnder vs. And it shold seme  
to hym that we were vnder hym / lyke as to vs he shold  
seme vnder vs / ffor he shold holde his feet apenset oures,  
And the heed to ward heuen, no more ne lasse as we doo  
here, and the feet to ward therthe / And yf he wente alway  
forth his way to fore hym, he shold goo so fere that he  
shold come agayn to the place fro whens he first departed.  
And yf it were so that by aduerture two men departed that  
one fro that other / And that one wente alway to ward  
the east, and that other to ward the weste, so that bothe two  
wente egally, it behoued that they shold mete agayn in  
the opposite place fro where as they departed, & bothe two

shold come agayn to the place / fro whens they mayd  
 first / for thenne had that one and that other goon wite  
 aboute the erthe aboue and vnder / lyke as vnde aboute  
 a whele that were styll on therthe in lyke wise shold they  
 goo aboute therthe as they that continually dwelle them  
 right to ward the myddle of therthe / for she fastneth alle  
 heuy thyng to ward her. And that most weyeth / moste draa  
 wech and most ner holdeth to ward the myddle / for who  
 moche wyer one dwelth in therthe / somoche heuer shal he  
 fynde it. and for to vnderstonde this that I haue wyrsed  
 to you here to fore of the goynges of the fleyes aboute  
 thaple / & of the men aboute therthe. In lyke wyse maye  
 ye see alle the manere & facion by these two figures the  
 whiche ben here to  
 you represented and  
 shew alle entierly /

**B**ut for to vnder  
 derstonde the  
 better / and more  
 clerly conceue / ye  
 may vnderstande by  
 another ensample /  
 yf the erthe were de  
 parted right in the  
 myddle / in suche wyse that the heuen myght be seon  
 thurgh. And yf one threwe a stone or an heuy plomette



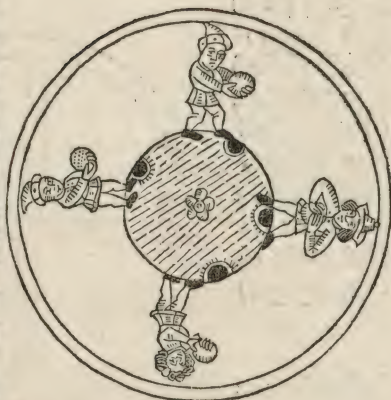
of leedy that  
 Wel Weped  
 When it shold  
 come in to the  
 myddle and  
 half Waye  
 thurgh of  
 thethe/there  
 ryght shold  
 it abyde and  
 holde hym for  
 it myght ne/  
 ther go lower



ne arise hye/ but yf it Were that by the force of the grete  
 heygth it myght by the myght of the Weight in fallynge  
 falle more wyer than the myddle, but anon it shold  
 arise agayn in suche wise that it shold abyde in the myddle  
 of thethe/ne neuer after shold meue thens/for thens  
 shold it be egally ouerall vnder the firmament Whiche  
 torneth myght & daye, And by the vertue and myght of  
 his tornynge nothyng may approche to it that is possant  
 and fey/ but Withdraweth alway vnder it, of Whiche ye  
 may see the nature and vnderstandynge by this present  
 figure/on that other side/

**A**nd yf the erthe Were perced thurgh in two places  
 of Whiche that on hole Were cutte in to that other  
 lyke a crosse, and foure men stoden right at the four hea-  
 des of this n holes, on aboue/and another synathe/and

in lyke wyse on  
bothe sides and  
that eche of them  
threwe a stone in  
to the hool. Wher  
ther it were gre  
te or lytyl / eche  
stone shold come  
in to myddle of  
therthe, wythout  
euer to be come  
uidy fro thens /  
But yf it were  
drawen a way by

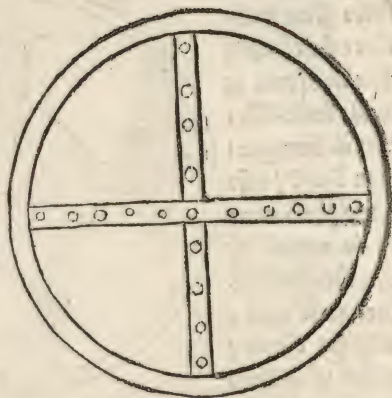


force / And they shold holde them one aboute another  
for to take place eueryche in the myddle of therthe / And  
yf the stones were of like weyght, they shold come therto  
alle at one tyme, assone that one as that other / For na  
ture wold suffre it none other wyse / And that one shold  
come ayenst another as ye may playnly see by this fy  
gure /

**A**nd yf their weyght and powers were not equal fro  
the place fro whens they shold falle / that whiche  
were most heuy / that shold sonnest come to the myddle of  
therthe / And the other shold be al aboute her as this se  
conde figure sheweth playnly on that other side /

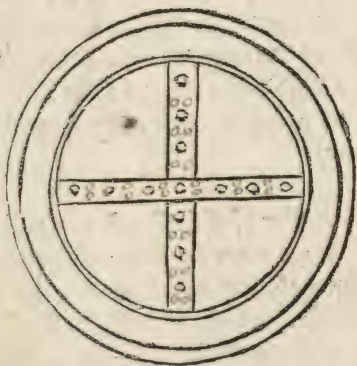
**A**nd so moche may be caste therein that the hool  
may be full, lyke as they were to fore / As ye may

playnly see in  
thys figure,  
Whiche sheweth  
to you the playn  
trouthe, Now  
thys suffyseth  
ynowh how, &  
here after we  
shal speke of  
other thynges/



What the wun-  
dres of the er-  
the is. ca. **C**odin

**N**OW thenne  
pese it you  
to here for to deuy-  
se playnly to you  
how the erthe is  
rounge, Who that  
myghte mouite on  
hys in thair and  
Who that myght  
helde by waleys  
& by playnes the  
hynes of the gre-



te montaynes/and the grete and depe waleys/the grete

Walles of the See and the grete fiores / they shold some  
lasse tappare vnto the gretnes of the erthe / than shold  
an heer of a man doo vpon an apple / or vnder his fygure  
ffor neyther montayne ne valeye / hold someuer hye ne depe  
it be / taketh not a way fro therthe his woundenesse nomore  
than the galle leueth to be wounde for his pickis , ffor it  
behoueth the erthe to be wounde , ffor to amasse the more pe-  
ple , and we shal saye to you here after , how the world mus-  
te nedes be wounde /

Wherefor god made the world al wounde . ca. ————— p<sup>10</sup>

**G**od fourmed the world al rounde . ffor of alle the four-  
mes that be / of what dyuise maners they be , may no-  
ne be so plene as ne resseue somoche by nature / as may the  
figure rounde . ffor that is the most ample of alle figures  
that ye may take example by . ffor ther is none so wise ne  
so subtyl in alle thynges ne somoche can vnderstande that  
may for ony thyng make a vessel / be it of woode or of  
stone / or of metall that may be so ample / ne that may hol-  
de within it so moche in right quantite as shal do the rounde  
The figure that ony may make may so sone maue ne so  
easily make his tome to goo aboute / that ony man can  
vnderstande , but that it muste take other place than this  
to fore / sauf only the Rounde . Whiche may maue rounde  
Without taking other place . ffor she may haue non other  
than the firste , ne passe one only ligne or Ray fro the  
place where she holdeth her in , whereof ye may see the natu-  
re by a figure squared sette within a wounde / or another

Whiche is not  
wound / And  
make them to  
the to torne /  
the corners of  
them that len  
not wunde shal  
take dyuerce  
places, that  
the wound se  
cheth not / and  
that may ye  
see by this in  
figures in one



Whiche len here / of Whiche that one is wound alle aboute  
And the other theyne, ye may see squared,

**E**t is ther another thyng that ther is nothyng  
vnder heuen enclosed of what dyuerse facion it be,  
that may so lightly meue by nature as may the wound,  
And therfore god made the world round, to this ende that  
it myght best be filled on alle parties, for he wil leue no  
thyng boyde, and wille that it torne day and nyght, for  
it behueth to haue meuyng on the heuen, Whiche maketh  
all to meue, for alle meuynges come fro heuen, therfore  
it behueth lightly and swyfly to meue, And without it  
ther is nothyng may meue,

Of the meuynges of heuen and of the viij planetes, and

of the tytlines of thathe vnto the Regarde of heuen ca-  
pitale

**O**ur lord god gaf meynyng vnto the heuen whiche  
goth so wyftly & so apertly / that noman can com-  
pise in his thought, but it semeth not to vs for his gre-  
tenes / nomore than it shold seme to a man, yf he fall fro  
fere an horse vnto vpon a grette mountayne, it shold not  
seme to hym that he wente an only paas, and for somoche  
as he shold be most fere fro hym, somoche the lasse / shol-  
de he seme to goo. And the heuen is somoche hye and fer-  
re aboue vs, that yf a stone were in thayer as hye as the  
sternes be / and were the most heupest of alle the world of  
leedy or of metall, and began to falle fro an hye aboue,  
this thyng is proued and knowen / that it shold not come  
to thathe tyl thende of an hundred yere / so moche and fer-  
re is the heuen fro vs, The whiche is so grette, that alle  
the erthe vound a houte hath nothyng of gretenes apens-  
the heue, nomore than hath the poynt or pricke in the myd-  
de of the most grette compass that may be / ne to the gret-  
test cercle that may be made on thathe / and yf a man were  
aboue in heuen, and behelde and lookede here down in the  
erthe, & that alle the erthe were brennyng alle in cooles  
flāmyng & lighted, it shold seme to hym mote tyll / than  
the lest stear / that is aboue, semeth to vs here in thathe /  
thathe we were on a mountayne or in a dale / & therfor it  
may wel be knowen, that the heuen muste lyghely meue /  
whan it maketh his torne and goth wound aboue thathe  
in a day and a nyght, lyke as we may apperceyue by

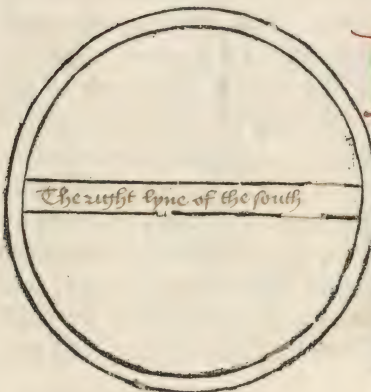
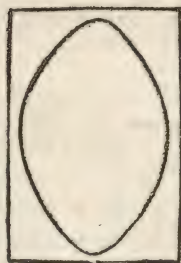
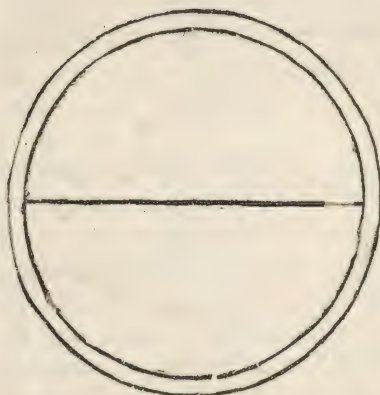
the sonne that men see in the morning arise in the orient  
 or in the east/and goth down in the West/and on the morn  
 ay we see hym come agayn in the east/for thenne he hath  
 perfourmed his cours wounding aboute the earth / Whiche we  
 calle a day naturall/the Whiche conteyneth in hym day and  
 nyght, Thus gooth and cometh the sonne the Whiche  
 neuer shal haue reste/ne neuer shal synnysse to goo wyth  
 the heuen/lyke as the nayle that is fixed in the whele/the  
 Whiche torneth whan the whele torneth / But by cause that it  
 hath maing apenst the cours or turning of the firma  
 ment, we shal save to you another reason/ys a flye wente  
 wounding aboute a whele that wente wounding it self/and that  
 the flye wente apenst it, The whele shold bynne the flye  
 with her/And so shold it falle that the whele shold haue  
 made many tornes, Whilis that the flye shold make one  
 torne/and er she had gon wounding aboute the whele vnto the  
 first poynt/So ye muste vnderstande that in suche manere  
 goon the mone and the sonne, by a way that is comune  
 to the vii planetes that ben on the heuen/Whiche alle goo  
 by the same way/alle way to ward the east/And the heuen  
 torneth to ward the Weste, lyke as nature leaeth hym /  
 Thus and herewith the first partie taketh his ende of this  
 present booke / And shal folowe for to deuyse of the se  
 conde partie of the earth and of the fourme of the firma  
 ment,

Thus endeth the first partie of this  
 present booke.

Here after Bygynneth the seconde partye of this present  
book/and declareth how thatthe is deuyd and? What par-  
tye she is enhabited/capitule

p<sup>o</sup>

**S**yth that the erthe is so lytil as ye haue herd? here  
to fore deuised lytil maye we preysse the goodes therof  
vnto the regard of heuen/asse than men do longe ayenst  
fyn gold, or ayenst precyous stoncs, how wel that in then-  
re that one and that other shal be of no valewe, But for  
somoche as we leryng in this world? we semeth that the  
erthe is moche grete we haue declared? to yow as wel the  
wundenesse as the gretenes to our power and that shortly  
Syth we haue vnderstande how the erthe is wounde on all  
partes as an apple, Neuertheles it is not enhabited? in  
alle partes whiche is wel knowen, of no peple of the  
world/And it is not enhabited? but in one quarter only  
lyke as the philosophres haue enserched? whiche put for  
to knowe it grete trauayll and estudyng? and therefore we  
shal deuyse it al aboute in foure partes, of whiche ye  
may take ensample by an Apple, whiche shal be parted by  
the myddle in foure parties right of lengthe and of brede  
by the core/And? pare a quarter/and? stratche the parrell  
for to see and vnderstonde the facion in plaign erthe or in  
your hande/



The right lync of the south

**A**ldy in the  
 ende of this  
 lync / lyke as she  
 gooth right by ly :  
 ne / We may see a  
 cyte Whiche is cal :  
 lvd; Alaw; it is  
 sette in the myddle  
 of the World; and;  
 Was made all wile  
 There Was foun :  
 den first Astrono :

mye by grette skudye, by grette maistreye, and by grette  
 dilygence, This place Alaw is named; the ryght

mydday as she that is sette in the myddle of the Worlde,  
 that other hedy of this lyne, Whiche gooth right to ward  
 the lyfte syde is callyd septentryon that is to saye north,  
 and taketh his name of the viij sterres / and to ward  
 to ward another sterre that ledeyth the mariners by the  
 see / In that other lyne that is in the myddle, Whiche the  
 south cutteth in the ende to ward the west, as the Auctours  
 saye is paradyse terrestre / Where Adam was in somtyme /  
 This place is callyd Oryent / that is to saye east, ffor  
 fro thence co-  
 meth the son-  
 ne, Whiche ma-  
 keth the day a-  
 boute the Worlde  
 And that o-  
 ther hedy is cal-  
 lyd Occident,  
 that is to saye  
 Weste, ffor the-  
 re the day fayl-  
 leth and lepyth  
 darke / Whan the  
 son goth down  
 thence / thus and  
 by this reason he  
 named the fou-  
 re parties of  
 the Worlde,



of Whiche the first conteyneth the east The seconde the West  
 the thirde the south And the fourthe the north And  
 this that we enseygne you/ye may see by this figure to for  
 re on that other syde/

**T**hise iiii parties that I haue declared to you Whiche  
 ben sette in a quarter of alle the erthe of the world  
 ought to haue a woundy fourme/ffor Raïson and nature  
 geue that alle the world be rounde And therefore vnder  
 stande ye of this quarter as it were alle woude, Now ma  
 ke we thenne of  
 this quarter a  
 cercke that is al  
 wound & al hool/  
 and late be set  
 te in the myddle  
 of this lyne that  
 sheweth the east  
 and the Weste for  
 to sette the par  
 ties in her right  
 as this presente  
 figure that here  
 is represented  
 sheweth to you playnly,



**A**fter late eche partye be turned to ward his name in  
 the/ of Whiche eche shal be the fourth parte, and

this present fy-  
gure is ensey-  
nement and de-  
monstracion cer-  
tayne and tre-  
we without ony  
variacion ne  
doubtance.

What parte of  
the worlde is inhabi-  
ted. ca. ij<sup>o</sup>

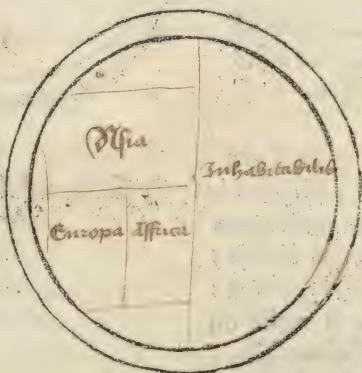


Alle the re-  
the that is in the world inhabited is divided in to  
the parties and  
therfor it be-  
ueth by this re-  
son to make an  
other dyuision.  
Of Whiche the  
partye towarde  
orient is callyd  
Asia the greke,  
And taketh the  
name of a quene  
that somtyme was  
lady of this re-  
gion and was



call'd Asia / This partie named asia holdeth and conteyneth  
 as moche space as doo the other thre / And therfor  
 it is call'd Asia the grette and dureth fro the north vnto  
 the south lyke as this figure sheweth /

**T**hat other part is called Europe & taketh his name  
 of a kynge call'd Europes / the Whiche was lord  
 of this contre, &  
 therfor it was so  
 call'd / And it  
 endureth fro the  
 Weste vnto the  
 north, & marcheth  
 vnto Asia the  
 grette That other  
 parte is affryque  
 Whiche stretcheth  
 fro the south vnto  
 the Weste, and  
 Affryque hath  
 his name of hel:



le / and is as moche to saye as born a day like as this figure  
 sheweth in iii parties of Whiche figure this is the  
 demonstrance,

**O**f these three parties of the world hitherto named  
 holden euerych many regions and many countreys /  
 of Whiche or at the lesse, of the most noble partye we shal  
 declare the names / And hold the listes that ben there ben

most comynly called, Thus we shal saye to you the con-  
ditions and fourmes of somme, and in especial of them  
that ben most seen by men, And first we shal speke of the  
peple of the contrees, And after of the bestes and fflynges  
lyke as the booke wyseth to be out of Whiche is drawen  
this Mappe mundi,

ffirst of paradye terrestre, and of the four grete ffloodes  
that departe fro thens capitale ¶ *in*

The first regyon of Asia the grete is paradye ter-  
restre/ This is a place Whiche is ful of solace . of  
playsaunces and of delices, so that none that is there may  
be grieved ne haue none envye in no maner of the Worlde/  
In this paradye is the tree of lyf/ and Whoso that had eten  
of the fruyt, he shold not dye as longe as the Worlde en-  
durath/ But no man liuyng may come thider/ but yf our  
lord god or his angels conduyted, & brought hym thider,  
ffor alle round aboute/ it is enclosed wth fyre brennyng  
the Whiche goth flāmpyng vnto the clowdes/ Ther Withyn  
ne founteyne and spryngeth a fontayne or welles Whiche is  
deuyded in to four ffloodes/ of Whom that one is called Euphrates,  
that renneth a longe thurgh the Royame of persia,  
And departeth in to many armes or braches, it founteyneth of  
the mount that is called Orontes/ the Whiche is to ward  
thorient/ and falleth in to the see Oxian, The second of  
the four ffloodes is named gyon/ or nyplus/ Whiche entreceth  
in to thathe by an hool/ And renneth vnder the arthe so  
ferte that it resourceth in to the longe see Whiche enuyron/

neth alle Ethiopie so that it departeth in to viij parties / &  
goth winnyng by egypte so longe that it cometh and fall  
leth in to the grete see / The othe ii floodes of Whiche that  
one is callyd Tygris / and that othe Eufrates fowden  
in hermenye nygh vnto a moche grete montayne Whiche  
is named partheacus / And thise tlii floodes trauese ma  
ny grete contrees so longe tyl they mete in the see moyn  
Where bothe tlii falle inne lyke as theyr nature requyret  
On this side paradyse terrestre alle aboute ten many dy  
uarse places withoute any resorte / ffor none may dwelle  
there ne fynde place to lyue in / but there be plente of euyl  
bestes Whiche ten fieres and cymynel and of many guy  
ses ther ten, Ther ten geantes wylh and heay Whiche de  
uoure & ete alle thyng as Bulues doyn, And many other  
Wylde bestes /

Here speketh of ynde & of thynges that be found therein,  
capitulo iij<sup>o</sup>

**A**fter comen the contrees of yndes Whiche take their  
name of a Water that is called ynde / Whiche fowdeth  
in the north, The yndes ten closed With the grete see that  
enuyronneth them wold aboute In ynde is an yle named  
Prokine Wherin ten founded ten cytees and plente of  
other townes / Where as euery yere ten tlii somers & tlii  
Wynners / And ten so attempted that there is alway ber  
dure, and vpon the trees ten contynuelly floures, leuies  
and fruyt / And it is moche plenteuous of gold and  
syluer and moche fertile of other thynges, There be the

grette montaynes of gold and of precyous stones and of  
other riches plente / But noman dar approche it for the  
dragons and for the greffons Wyte Whiche haue bodies  
of Lyons / fleyng Whiche easily bere a man a way armed  
and setting vpon his hors / Whan he may seafe hym With  
his clawes and yngles Ther ben yet plente of other pla:  
ces so delectable so swete and so spyrtyuel that yf a man  
were therein he shold saye that it were a very paradyse /

Here foloweth the dyuersities kyng in the lande of ynde  
capitulo 80

**T**here is in the lande of ynde a right grette montay:  
ne / that men calle mount capion and it is a moche  
grette regyon Ther ben a maner of peple Without Wyte &  
Without discrecion / Whiche the kyng Alysaundre enclo:  
fed therein / And ben named gothes and magoths or gog  
or magog they ete flesshe all valle be it men or hymmen or  
bestes as men Wood, mady or demonyakes / This ynde of  
Whiche I you reherce conteyneth viii Regyons / and in  
euerich of thise regyons ben moche peple / And also ther  
is therein grette trees and so hie that they touche the clou:  
des / And there dwelleth peple that ben horned and ar but  
in abites hie / And they goon to gyde in grette cōpanyes  
for ofte they fighte ayenst the Cranes / Whiche them al:  
saylle / But Within vii yere they become aged and olde  
that they dye for age / This peple is callyd pygmans / &  
ben as lytil as dkarfes / Ryght nygh vnto this contrie  
groweth peple alle Whyte / But the termyn is there so

grete that Whan they wold gadre and take it / they muste  
sette fyre thaim for to dryue away the kemyne and Whan  
it is so brent / the pepre is founden al blacke scorched and  
cyspe, yet ten there other peple Whiche ten callyd growne &  
bragman Whiche ten sayre than they to fore named / that  
for to saue anothers lyf, Wyll put them in to a brennyng  
fyre, Ther is yet another maner of peple the Whiche Whan  
their fadres and moeres or thair other frendes ten passyng  
olde and eaged / they slee them and sacryfe them /e it  
Wong or right and eten thair flesshe and holden them for  
meschant and nygardis that so doo not to thair frendes /  
ffor they holde this maner emong them for grete wele  
grete worship. and for grete largesse / and therfor ethe of  
them vse it, Toward the east is another maner of peple  
that worshippe the sonne only and taketh it for thair god  
for the grete goodes that come therby. And by cause that  
in alle the Worldy they see none so fayr a thyng to theyr  
semyng, they byleue in hit as thair god / yet ten ther other  
peple that ten al wough, Whiche eten fyssh al Rawe and  
drynke Water of the salt see / Toward this same contree is  
a maner of peple that ten half bestes and half men / yet  
ten ther in that partye other peple Whiche haue on one  
foot diij toes, In this contrees is grete nombre of bes-  
tes right dreadfull and terribble / Whiche haue bodies of men  
and hedes of dogges, And haue so grete yngles or cla-  
wes that awste alle that they can holde and clothe them  
With the hydes and skynnes of bestes / And haue suche  
maner of foyes as barkyng of dogges / yet ten ther other  
called Cylloppens Whiche passe by runnyng the Wynde /

& haue only but one fote / of Whiche the plante is so right  
 longe and so brode / that they couere them therewith fro the  
 shadowe / Whan the fete cometh ouer sharp on them, another  
 maner peple ther is, Whiche haue only but one eye / and  
 that standeth right in the myddes of the fronte or forehead  
 Whiche is so red and so cleere that it semeth properly fyre  
 breennyng / And there also ben founde another maner of  
 peple that haue the visage and the mouth in the myddle  
 of their breste, and haue one eye in euery sholdre / and their  
 nose hangeth down to their mouth / & haue brestles aboute  
 their mofell lyke swyne / yet ben ther founden towarde the  
 ryuer of ganges a maner of strange peple and curyos /  
 Whiche haue the right fygure of a man, Whiche lyue on-  
 ly by the odour and smell yng of an apple only. And yf  
 they goo ferre in to any place, they haue neede to haue thap-  
 ple with them / for yf they fele any stench euyll & stynt  
 kyng and haue not thapple, they deye incontynent,

Of the serpentes and of the bestes of ynde, ca. — 510

**I**n ynde ben plente of serpentes, Whiche ben of suche  
 force and myght / that they deuoure and take by  
 strengthe the hertes and buckes / yet ther is another ma-  
 ner beste Whiche is callyd Centycore Whiche hath the horne  
 of an herte in the myddle of his face. And hath the breste  
 and thyes lyke a lyon, and hath grete eeries and feet lyke  
 an hors. And hath a round mouth / his mofell is lyke the  
 head of a Serp. And his eyes ben nyght that one that  
 other / And his toyes is moche lyke the toyes of a man,

Another best men fynde there moche fyers / Whiche hath  
the body of an hors, the heed of Wylde boz, and the tayll  
of an Olyphaunt / And he hath two hornes Whiche euery  
che is as longe as a Cubyte, of Whiche he sette that one  
vpon his back Whylis he fygheth Wyth that other, he is  
black and a moche terrible best & marvellous depure,  
And is both in water and on the lande / There ben also  
seen bullys Whiche ben alle Whyte, They haue grete heues /  
and thair throte is as Wyde & brode that it endureth from  
that one eere to that other and haue hornes that仁eneue  
aboute hym so that noman may tame ne dante them /  
Another maner of bestes ther is in ynde that ben callyd  
manticora, and hath visage of a man / & thre huge grete  
teeth in his throte, he hath eyen lyke a ghoot and body  
of a Lyon / tayll of a Scorpyon and foyes of a serpente in  
suche wyse that by his swete songe he draleth to hym the  
pople and deuoureth them And is more depuerer to goo /  
than is a fowle to fleo / Ther is also a maner of Oyen or  
buefs that haue thair feet all wound and haue in the myddle  
of thair fronte in hornes, yet is ther there another best  
of moche fayr corfage or shappe of body Whiche is cal /  
led monotheros, Whiche hath the body of an hors / and feet  
of an Olyfant / heed of an herte and foyes cleve and hys &  
a grete tayle / And hath but one horne / Whiche is in the  
myddle of his forfere / Whiche is four foot longe ryght &  
sharpe lyke a swerde and cuttyng lyke a Rasour, And  
alle that he atteyneth to fore hym and tolyeth is broken  
and cutte, and for trouth this best is of suche condicion  
that by what somauer engyne he is taken, of grete dawayn

he suffreth to be slayn and deye. But he may not be taken  
but by a pure Virgynne/Whiche is sette to fore hym Where  
as he shal passe / the Whiche muste be Well and gently  
arayed/ Thenne cometh the beste Into the mayde moche  
symple/ & slepeth in her lappe/ And so he is taken sleppng  
In pnde ben ther other bestes grete and fyre Whiche ben  
of blew colour, and haue clew spottes on the body / & ben  
so right stronge and cymynell that noman dar approche  
them/ and ben named Tygris, And they renne so wyfte-  
ly / And by so grete myght that the hunters may not  
escape fro them in no wyse, but yf they take myrours of  
glasse and caste them in the wyde Where they shal renne/  
ffor the tygris ben of suche nature / that Whan they see  
their semblance, they wene that it be their fallnes. Thenne  
goon they aboute the myrours so longe til they breke the  
glasse, and see nomore in Whiche While the hunters esca-  
pe fro them that ben there, And somtyme it happeth so of  
this tygris that they thynke so longe and beholde their  
figures / that other While they ben taken so lokynge all  
quyck and liuyng/ Yet ben ther other bestes Whiche ben  
called Castours/ Whiche haue this nature in them / that  
Whan they ben hunted far to be taken, they bite wyth their  
teeth their owne genytoires or ball ocks/ and lette them fall  
ke, and thus they ghele them self / ffor they wel knowe,  
that for none other thyng they be hunted, also there growe  
With another beste lyke a Mous / & hath a lyttill mouth  
and is named Muske or muskaliet, In this contree ben  
the greye trees that spake to Alysaundre the puissaunt  
kyng. Another beste ther is that may calle Salamandre

Whiche is fedde and nourysshed in the fyre, This Sale;  
minadze herith Bulle, of Whiche is made cloth and gredes  
that may not brenne in the fyre/ There ben yet myes the  
Whiche ben as grete as cattes & also Wyft in rennyng  
Towardz thorwent ben the Lyons Whiche haue more  
strength and myght in their brestes to fore and in alle  
their membres than ony other beste haue/ And they come  
to fedd their fauines the in day after they haue fauined/as  
they that were ded and ben as reysed agayn from deth/&  
Whan they slepe they holde their eyen open/ And Whan the  
hunters hunte them they couer the traas of theyr feet  
Wyth their taylle. They shal neuer do harme ne grief to  
man/ but yf they ben angred And Whan they be assayl;  
ed they defende them. And Whan he that keepeth them be-  
te and chastyseth a lytil dogge to fore them/ they fere and  
doubte hym lyke as they knelbe hym Wel/ and the Lyon;  
nesse hath the first yere fyue fauines/ and euery yere after  
folowynge one lasse vnto her ende so declynynge / Ther is  
another beste Whiche is lytil/ and is so terribble and re-  
doubted/ that no beste dar approche it/ And by nature the  
Lyon doubteth and fleeth from it / For ofte it fleeth the  
Lyon/ In this partye conuerseth & repayreth another beste  
Whiche is of dyuise colours by spottes White. black. grene.  
blew and yelow lyke as it were paynted/ and is moche  
propere and is called panther. and ther cometh out of his  
mouth so swete a sauour and breath, that the bestes goo  
folowynge after it for the swannes of his body/ sauf the ser-  
pent. to Whom this swete smelle greueth in suche wyse that  
ofte the serpent dyeth/ and Whan this beste is otherwhile

so fylled and full of venyson that he hath taken and eat,  
He slepeth in dayes boole without a wakynge / And when  
he awaketh, he gnyeth oute of his mouth so swete a sa-  
uour and smelle that anon the bestes that fele it seeke  
 hym / This best hath but ones yong fallnes / And when  
he shal fallne / he hath suche distresse and angursshe that  
he breketh with her naylles and renteth her matryce in  
suche wyse that her fallnes come out / And neuer after  
when the matryce is rente and broken they engendre ne  
kynges forth fallnes / Ther is a maner of Mares that  
conceyue of the Wynde, and ben in a contre that is na-  
med Capadoce / but they endure not but iii yere / In this  
contre ben the Olyphauns, whiche is a beste grete strong  
and fyghtyng / And when they see their blood shewe  
to fore them, they be most courageous and most stronge  
and fyghte in alle places & alle bataylles, vpon this oly-  
phaunts were wonte to fyghte the peple of ynde and of  
perse, ffor an olyphaunt bereth wel a tour of weode vpon  
his backe full of men of Armes / when it is wel sette on  
& firmly / And they haue to fore them in maner of boyell  
grete and large / whiche they ete / by whiche they renne  
on men, & haue anon deuoured them / kynge Alysaundre  
whiche was a good clerke & prynces of grete recomendacion  
& that wente in to many contrees for to serche & enquire  
the aduentures more than he dyde to conquere thene when  
he shold fyght ayens them that had taught & lerne the  
lyfautes to fyghte in playn londe / he dyde to make bassels  
of copper in fourme of men, & dyde to fylle them with fyre

brennyng, and sette them to fore hym to fyght ayenst  
them that were vpon tholyfauntes / And whan tholyfaun-  
tes caste their boyl by whiche they selle the peple vpon  
tho men of coppa, feelyng that they were so hot that they  
brenned them / Therne they that were so taught wolde no  
more approche tho men for doubte of the fyre / ffor they  
thoughte, that alle men had ben as hot / as they were of  
coppa, whiche were ful of fyre / And thus kynge alysau-  
dre as a sage pryncce eschewed the perill and daunger of  
thise olyfauntes / And conquered this wyld peple, and in  
suche wyse dympted tholyfauntes that they durst doo no  
more harme vnto the men, The olyfauntes goo moche  
symply and accordyngly to gyde, And whan they mete  
and encountre eche other / they bolle their heedes that one  
to that other lyke as they entrefalewed eche other, They  
be right colde of nature / Wherof it is so that whan one  
putteth vpon the tooth of puorpe a lymmen cloth and bren-  
nyng cooles ther vpon, the lymmen cloth shal not brenne /  
ffor assone as the coole fellet the cold, he quencheth / the  
puorpe is so colde / The tooth of an olyfaunt is puorpe /  
Tholyfauns haue neuer yong salnes but ones in longe  
tyme / and they bere them ii yere in their flankes / an oly-  
faunt lyueth CCC yere / He doubteth & feareth the Wesell  
and the culeuure & dredeyth to myne / yf the culeuure clyue  
& be on tholyfaunt / it departeth not tyl it hath slayn hym /  
She salneth her salnes & hydeyth them where is no woode  
& salneth in the water / ffor yf she laye on thar she sholde  
neuer aryse ne releue, ffor as moche their bones ben al

fool Without Joyntes from the hely vnto the feet, And  
 When tholyphaunt Wylle slepe/he leneth vnto a tree and  
 there slepeth stondyng/ And the hunters that seeke them  
 and knowe the trees to Whiche they kene When they slepe,  
 Thanne When they haue founden them, they sette them  
 folke by the ground almost a sonde / that When tholy-  
 faunt cometh and knoweth nothyng therof and Wold  
 slepe and leneth to the tree/and anon he falleth With the  
 tree vnto the ground and may not releue hym self /  
 Thanne he begynneth for to braye crye and waylle/that  
 somtyme ther come many olyphautes to hym for to helpe  
 hym, And When they may not redresse and reyse hym  
 they crye and braye and make a merueyllous sorow /  
 And they that ben most lytel and smale goo aboute for  
 to lyfte and reyse hym to theyr poller in suche wyse that  
 other Whyle they lyfte and reyse hym vp, But When they  
 may not reyse ne releue hym, they goon theyr way wayl-  
 yng and makyng grete sorow and leue hym/ And the  
 hunters that ben embusshed by/ come & by thair engynes  
 that they haue propice for the same take hym/ thus by this  
 subtylle ben tholyphautes taken/ Wythin the ryuer & floode  
 of ynde named Ganges goon the eekes by grete renges  
 Whiche ben. CCC. feet long & ben good mete to ete at nere  
 Many other bestes peryllous and terribble ben ther in ynde  
 as dragons serpentes & other dyuase bestes Whiche haue  
 feet. heedes. and taylles dyuase, Ther ben the Aspycockes,  
 Whiche haue the sight so kynymous that they see all men  
 And in lyke wyse doo they alle folkes and bestes /

he hath the heed lyke a cocke and body of a serpent / he is  
kyng of alle serpents / lyke as the Lyon is kyng aboue  
alle bestes / he is wher rayed here and there / ther is ney-  
ther herbe ne fruyt on the erthe wherby he shal passe / ne the  
trees that ben plantyd but they shal perishe yf he haue by-  
te or slayn beste or other thyng / Neuer other beste dar  
approche it / Ther is in this Regyon another maner of  
serpents that haue hornes lyke a shepe / Ther groweth a  
beste namede Aspys that may not be decyuyd ne taken  
but by charmpynge / for he heerith gladly the sowne / But  
assone as he heerith the charme he putteth his taylle in  
his one eere / And that other he lepyth to the wounde  
doubtynge to be decyuyd by the charme / Other serpen-  
tes ther be / Whiche be namede Tygris Whiche ben taken  
alle quyet by force of engynes / And of them men ma-  
ke a trappe / Whiche doffeth and taketh a way other be-  
stys / Other wormes ther growe there / Whiche haue two  
armes so longe and so dyuerse that they lye and slee  
the Olyphaunts / This Worme lyueth right longe / And  
Whan he is olde and feleth hym feble / he consumeth hym  
self by fastynge / and suffreth to be ensamyned so ouer-  
moche that lytil abyeth of his body / Thenne he goth in  
to a lytil hool of somme ston / Whiche is wel straite and  
thenne he putteth hym self out with so right grete distres-  
se / that his skynne remaineth al hool / And ther growe  
with a cometh on hym another skynne / And thus rene-  
weth his age as a wyse best that he is / Ther ben plente of  
other serpents that haue many precyous stones in the heedes

and in the eye, the Whiche be of right grette vertue for  
them that myght haue them and bere them, (Noli me sal  
remise to poss of stones that growe in ynde and be there  
fownden,

Here foloweth of precpous stones and of their vertue  
Whiche growe in ynde capitulo ————— vñ<sup>o</sup>

**I**n ynde groweth the Adamont stone / Whiche is a  
stone charged With many grette vertues, She by her  
nature draweth to her wyon and maketh it to cleue to it so  
fast that it may vnneth be taken fro it for the vertue that  
is in it / The dyamont groweth also in ynde alle hool, and  
it may not be broken in pieces ne vsed, but it be by the  
vertue of the blood of a ghoot alle hool, yet growe there  
other stones of many dyuase facions and vertues, the  
Whiche be of moche noble recomendacion renomee and  
of moche fayr vertue / and first I shal speke of the Eme:  
raude Whiche is so playfaunt to the eye / that it reon /  
forteth alle the sight of hym that beholoth it / In lyke  
wyse groweth in ynde an other stone the Whiche is callyd  
Carbuncle, the Whiche by nyght or yf it be in darke place  
and obscure, it shyneth as a cole brennyng / Also ther  
growe Sapphyres Whiche by theyr vertue take away the  
swellynge and redenes of the eye / Ther groweth also  
a stone callyd Topaze Whiche is of colour lyke vnto syn  
golde and also is of hye vertue, yet also ther growe there  
Rubyes, Whiche is a stone moche preyed & loued among  
the peple, and is also of right more grette valewe and

Vertue than is the couerage / he triouseth the sight and come  
forth it moche and specyally to them that bere it yet ben  
there also in ynde plente of other maner stones Whiche ha-  
ue in them moche fair vertues andountes. And Wh<sup>o</sup>  
that wil more knowe of their vertues andountes maye  
rede in the booke called / lappdayre / in Whiche he shal knowe  
the names and vertues / ffor now at this tyme we shal  
make an ende of this mater / for to recounte yow the con-  
treies and Royames of ynde,

Here foloweth of the contrées and Royammes of ynde  
capitulo viii.

**I**n ynde is plente of grette contrées merueylously /  
Whiche ben peopled With dyuerse maners of peple &  
of grette plente of bestes of many dyuerse facions and  
condicions. Emonge alle other ther is a contrée named  
Pase and conteyneth xxviii regions of Whiche the first  
is the Royame of Pase / Where as a science called / My-  
gromancie was first founde. Whiche science constrayneth  
the enemye the fende to be taken and holde prisoner. In  
this contrée groweth a yese Whiche is so hoot that it shal  
deth the handes of them that holde it, and it groweth With  
encreasynge of the mone / and With wanyng it discreeteth  
at eche tyme of his cours / it helpeeth wel to them that ben  
mygromancers. After this Royame is another Whiche  
is called / Mesopotamye / Wherin Nynus a Cyte of grette  
seynourye and myghty is sette and establisshid Whiche  
is in daye Journeys of lengthe and is moche large and

brood. In Babylone is a tour that somtyme was made by  
grette pyre of Whiche the Wall is ben meruayllously grette.  
stronge. and hye. and is called the towre of Babel/it is of  
hight round aboute .iiij. M. paces vnto the hiest / In  
the Regyon of Calde was first founden Astronomye /  
In this Regyon is the lande of Saba/and therby is  
the Regyon of Tharse/And after is that of Arabe/Of  
thise in Regyons were lordes and prynces the thre kyn:  
ges that offryd to our lord sauour Ihesu Cryste gold.  
encence. and Myrrer/that tyme whan he laye in the Cryb:  
he aspyr his blessyd Natyvyte as he that was the sone of  
god/And this knowe they by their grette witte and vn:  
derstandyng of astronomye in Whiche they were enuowed  
and founden/ In this Regyon of Arabe groweth then:  
cencence and the myrrer/And ther ben therein many peples  
and dyuerse folke/ Ther is also in Egypte a Regyon  
Whiche is called Assyrie/And the Regyon of ffenye is  
there. Whiche taketh his name of a byrde callyd ffenye/of  
Whiche in alle the world is on this day but only one a  
lyue/and whan he dyeth. anone groweth another of hym  
self/he is grette and moche fair of Corsage/and hath a  
cresse on his heed/lyke as the peock hath/ The breste and  
the gorge of hym shyneth and draweth toward the propre  
colour of syn golde / And he is alonge on the back also  
wreathed as a rose/And toward the tayll he is of the colour of  
Asure lyke vnto the leuyn whan it is pure and cleer/and  
whan he is olde and caged he withdraweth hym vnto an  
hye and meruayllous fair place. or montayne where as  
fourth a fontayne right grette and large/and the water

fair and clere And ouer the Welles groweth a fair tree and  
grete. Whiche may be seen fro fere And he maketh vpon  
this tree his neste and his sepulture right in the myddle  
of the tree, But he maketh it of spices of so right grete  
odour that ther may be founden no better, And after he  
adresseth hym in his neste When he hath all perfourmed  
it, he thenne begynneth to moue and to bete his wynges  
ayenst the sonne so faste and so longe, that a grete hete  
cometh in his fethers in suche wyse that it quetheneth of  
fyr and brenneth al rounde aboute his body that he is on  
a clere fyr. And thus the fyr brenneth and consumeth  
hym alle in to ashes, and out of this ashes and poudre  
groweth agayn another byrde alle luyng semblable to  
hym. After this regyon of fenice is the Royame of ca-  
mas Where as good frutes growe. And after camas is  
founden the Regyon of Anthyoche Where as he founden  
grete plente of Camels. After cometh the contree of Par-  
latyne and after that Samarye/thenne Seleuke and  
thenne Penthapolye Where somtyme were founded  
myghty cytees that one callyd Sodom and that other  
Gomoz/the Whiche god wolde they shold perissh for the gre-  
te and enourme synnes that they commysed. On this par-  
te is the dea see in Whiche is nothing that leueth lyf/there  
is a contree that men calle yfmaelite, Whiche is inhaby-  
ted by viij maner of peple, & after this thenne is Egypte  
the grete Where it neuer wynteth & coneyneth viiij peoples  
Another Regyon ther is the Whiche cometh towarde the  
north in Whiche ther dwelleth noman, but Wyemen Whiche  
ben as fyres as lyons / And When nere is they fyghte

freely openſt the men / They go armed as knyghes in ba-  
ttelle / And laynge down their enemyes withoute ſparyn-  
ge / they haue ſair trefſes of their heer whiche hange down  
behynde them / And they be garnyſſhed with grete proweſ-  
ſes in alle their werkes and affayres / And ben called  
Amazones / But they haue men nyghe to their contre  
dwellyng / Whom they euery yere fetch for to be in their  
companye viij or xij dayes longe and ſuffre them to kyd  
we them carnelly ſo longe that they ſuppoſe that they ha-  
ue conceyued / And thence departe the men fro that con-  
tre and goon agayn the cyte that they come fro, and when  
theſe Wymmen haue chyldes yf it be a doughter they retye-  
ne her with them / And yf it be a ſone they nouriſſhe it  
ſpue or vij yere / and after ſende it out of the contre, yf in  
other places ben many ſair ladyes whiche in battelles &  
in eſtowres be alle their armes of ſyluer for lacke of  
yron and of ſteel, of whiche they haue not, In the woodes  
of ynde ben other Wymmen the whiche haue their heres ſo  
longe that they come down to their paypes, They lyue by  
wylde beſtes / and clothe them with the ſkynnes of the  
ſame beſtes / And ther ben men and Wymmen alle naked  
and alſo Robbe as beeres & ben dwellyng in caues in the  
erthe / & when they ſee other men they hyde them in the caues  
ſo that they appere not oute / Other peple ther ben that ben  
alſo Robbe as wyne & whynnyng / And ther ben other  
Wymmen Robb alſo lyke vnto the men / But they ben  
moche beſpall and whete as ſnowe, their teeth ben more  
lyke vnto houndes than to oſter and dwelle and abyde  
wel in the water / Another grete wygdon ther is in whiche

Welke yllij peoples / Ther ben the byrdes Whiche ben ful  
of wyghte, of Whom the pennes shyne by nyght like vnto  
fyre / Ther ben popengayes Whiche ben grene & shynynge  
lyke peccas Whiche ben but lytil more than a Jape / of  
Whom as men saye / they that haue on eche foot fyue clawes  
ben gentyl and the vylayns haue but thre / he hath a tayll  
lengre than a foot, and a becke courbed & a grete tongue  
and forked / Who that myght haue one he myght wel lerne  
hym to speke in the space of tivo yere / Another byrde ther  
is in this contree Whiche is named pellicane / and alle hoore  
Whan he leueth his chickens, & cometh agayn to fede them  
as is of nede, hym semeth that they ben al ded / Thenne  
he smyth hym self With his bylle in his breste tyl that  
the blood sprynge out / Wherof he reyseth agayn to lyf his  
byrdes In armenye is a maner of peple that haue al their  
beere Whyte, In thise parties is a moche hie mountayne  
Wher vpon the Arke of Noe abood and rested after the  
flood was passed / After cometh the prouynce of ynde the  
lasse Whiche is alle enuyronned With the see Wherin ben  
many regions of Whom for this present tyme we wil not  
declare the names, In this prouynce of Asia is the Re-  
gyon of cardane, and the contree of ffrygye in to Whiche  
parys Whan he had rauished helayne brought her to / Wher  
for the puiffaunte cyte of Troye the grete was at them /  
peple of the garkes destroyed by fyre and glayue / This  
Cyte was sette at one of the endes of grece, In thise par-  
tye is sette the noble Cyte of lychaonie / And nyghe to  
the same stondeth another Cyte called Caper by Whiche  
renneth the grete flood name herme of Whiche the grauuel

is of gold all shynnyng/fro this parte to ward thence of  
egypte cometh to be the paillole whiche is of fyn golde,  
ther is to ward thepynt on that other syde a maner of  
peple that somtyme ascended fro the Jewes, and ben peple  
of their condicion vyle, folle, and stynkyng/they haue no  
wyues wedded ne holde no conaibynes ne other for as  
moche as they may not beleue that wymmen may holde  
them to one man only withoute to double them with other  
And therefore they sette no store by wymmen, but only  
that they may haue generacion. Another maner of peple  
ther ben in this prouynce whiche ben callyd karbarynes / &  
ben also called Jacobyns/ffor Jacob was auiently their  
maister And ben crysten men corrupted by the mariages  
and Alyaunces that they doo and make wyth the sarras  
syns whiche on that one syde marche on them These kar  
barynes purpurse wel pl Koyammes / In no wyse they  
beleue that confession be sayllable to shewe it to ony man  
sauf to god only. When they confesse them to god they  
sette by them fyre and encence/And they bene certaynly  
that their thoughtes goo vnto our lord in this fume;  
but it is not so as they beleue/but they mysbeleue saynt  
Johan baptiste the whiche first baptysed them/ffor to fore  
all thynges they beloued to saye their synnes to hym self  
And after they receyued of hym baptisme/ffor saynt Jo  
han baptist sayth hym self that When one telleth his syn  
nes to another that may be a spyner as he is/this shame  
that he hath to saye his synnes is turned to hym in seed  
of penitence/and is to hym allegaunce of his synnes/&  
hym ought by reason the sonner to absteyne hym fro syn.

nyng, seen that he muste shewe them to another man / By  
Whiche he may haue of our lord remission and pardon of  
his synnes and iniquytees, this Witnessteth to vs saynt  
Johan Baptyst, the Whiche by the holy & blessed sacrament  
of Baptisme rendreth vs quite ayenst our lord god of our  
synnes / & that we may be purged by very confession / good  
contricion & ful satisfacion euerych after his powe, Ther  
for thise Jacobynes ben grete deceyued / for they haue euyl  
retayned the holysome doctryne that seynt Johan Baptyst  
taught them / In this regyon is another maner of peple  
Cristen that bykeue a lytil better in god and ben stronge  
and myghty in bataylle, the sarasynes doute them moche  
And dar not mysdoe them / but ben to them swete and  
amysable / thise peple be named Georgiens / and ben good  
cristen men / And ben enclosed round aboute with felows  
and mysbeluyd peple / And they ben called as afore is  
said georgiens / because they cry alleway on seynt george  
in bataylle in estours and in Recountres ayenst the sara  
synes / And also they worshippe and loue hym aboute alle  
other seyntes / They haue alle crownces shauyn on their  
heedes / But the clerkes haue them round And the laye  
peple haue them square / When they goo to Iherusalem for  
to worshippe the holy sepulchre of our lord Ihesus, The sara  
synes dar not take of them any tolle ne nothyng hurte  
them by cause they doute that when they come and re  
paire agayn they shold abyte it dre / The gentyl ladyes  
of the contree Arme them and ride vpon good horses ren  
nyng and swyfte / and fyghte asprely in the compaignie of  
the knyghtes of George ayenst the sarasynes / They vse

lyke laves, & lyke termes of speche as don the grekes/

Hier speketh of the ffylles that be founden in ynde. ca. ix<sup>o</sup>

**I**N the see of ynde is a maner of ffylles that on  
their skynnes growe her so longe that the peple ma-  
ke therof robes mantellis and other bestementis Whiche  
they were whan they haue taken and made them/ Yet ther  
is another maner of ffylle in this see. Whiche ben na-  
med estimuz Whiche ben no lenger than a foot longe, but  
they haue suche strengthe that in contynent that they  
touche a ship one of them only wrecyneth hym felle that  
he may not goo forward ne afterward Ther is also anoa-  
ther maner of ffylle that be comynly callyd dolphynes,  
they haue a custome that whan they fele that the tempest  
shal come/ and that the shippes ben in daunger for to be  
lost and perissid, they warne them out of the watre and  
shewe and playe on the wades of the see in suche wyse  
that somtyme they be playnly seen In this see of ynde is  
another ffylle so huge and grete that on his backe grow-  
eth erthe and grasse, And semeth properly that it is a  
grete yle/ Wherof it happeth somtyme that the mawmiers  
saylling by this see ben grete wrecued and abused/ For  
they wene certaynly that it be ferme londe, Wherfor they  
goo out of their shippes theron, and whan they haue ma-  
de their preparations and their logys theron and lychted  
their fyre and made it to brenne after their ned/ Wenyng  
to be on a ferme londe, but incontynent as this merueyl-  
lous ffylle feleth the hete of the fyre / he meryth hym

soonly and deualeth down in to the Water as depe as he  
 may/ And thus alle that is vpon hym is lost in the see/  
 And by this moeyen, many shippes ben drownded and pe  
 rishid/ and the peple/ Whan they supposed to haue be in sa  
 uete/ Ther is in this see plente of other ffysh the Whiche  
 haue heades and bodies lyke vnto a mayde, and haue fair  
 tresses made of their hair/ The shap of their bodies vnto  
 the nauel is lyke a mayde/ And the remenaunt is lyke  
 the body and tayll of a ffysh/ And somme haue wynges  
 lyke fowles/ And their songe is so swete and so melody  
 ous that it is meruaylle to here and they be called seray  
 nes or mermaydens / Of Whom somme saye that they be  
 ffyshis/ And other saye that they be fowles Whiche flee by  
 the see/ But take it alworth / ffor at this tyme I shal de  
 porte to speke more of this mater, ffor to telle & recounte  
 to yow of the meruayllous trees that growe in ynde/ Of  
 Whiche ben many dyuerse and here sondrel y fruyt as here  
 after al a longe shal be declared to yow.

Herw foloweth of the trees that ben in ynde and of theyr  
 fruytes/capitulo 9<sup>o</sup>

In ynde groweth a tree moche grete and right faye/  
 And is moche swete smell yng and is called pal  
 myer, and beareth dates, This fruyt is goody and holsony  
 Ther ben also apple trees the Whiche ben ful of longe ap  
 ples, Whiche ben of meruayllous good sauour/ And they  
 entretiene and cleue to gydre wel an hondred in a clustre  
 And the leues that growe on this apple trees ben wel also

foote longe / & a foot brode / Other apples ther growe moche  
grette, Whermy appiereth the bytte of a man With his teath /  
And ben called thapples of Adam by cause of the bytte  
that appiereth in them, Ther ben other trees Whiche beere  
apples / that ben right fair Without forth, And Within it  
is as it were asshe, The vygnes beere there grapes / of  
Whiche Wy is maad / they ben so balindaunt of fruyt /  
And the clustres of grapes ben so grette and so full of  
Muske / that two men ben gretly charged to beere one of  
them only vpon a colestaff, Also ther growe lytil smale  
trees that be remaynd euery yere the Whiche beere cotoun,  
Also ther growe in many places canes grette and longe,  
Whiche ben Within forth ful of sugre, so moche and espe-  
cial that ther growe none lyk in alle the world, At one  
of the heues of the Royame of Babylone groweth the same  
Whiche is moche dre, and crysten men that ben prisoners  
there deliue and labour the erthe / And the sarasynes saye  
that they haue ofte preyed it, that Whan they doo deliue and  
laboure that erthe With peple of other nations than crysten  
men that it beere no fruyt ne same that yere, And vpon  
the felde Where the same groweth, somme saye that there  
spryngeth a fontayne Where the blessed Virgyn Marie  
baped her sone Ihesus, And Wyth the water of this  
fontayne is the same water, and of this water may not  
be employed ne born in to other place, ffor in substance  
it is no more than other water / In this contre ben  
other trees the Whiche in stede of leues beere Wulle / of  
Whiche is made cloeth right fair & subtile / of Whiche they  
habitauns of the contre make they robes and mantellis

for their berryng / yet ben ther other trees that bere a fruyt  
right swete smell yng / But this tre takyth his fruyt by  
nyght in hym, and in the morn yng it cometh out agayn  
When the sonne is rysen, Ther growe there plente of other  
trees / Of Whom the cooles When they be asyre duren in  
that asskes an hole yet Without go yng out, or quench yng  
or mynyss yng, Also ther growe plente of Cedres and of  
Lpiane, the Whiche as men saye may not wote / other trees  
there growe moche glourous and right good Whiche bere  
clothes And other that bere not myggges. And of the  
rynde and force is the canell or synamom / and also ther  
groweth gynger, In this partye growe the good espyces  
of alle maner habundantly, Also there growe notes gre-  
te plente / Whiche ben also grete as grete Apples / and  
other that ben as grete as the hede of a man, To the Re-  
gard of the trees that ben in paradyse terreste We knowe  
not What fruyt they brynge forth / But it is wel knowen  
of the tree / that Eve had so grete desire to ete aboue the  
commandement of our lord god, & of Whiche she deceyued  
Adam our first fader, and in lyke wyse is there the tree  
of lyl, of Whiche We haue spoken to fore more largely /  
Ther ben in this right noble paradyse so many other trees  
berryng fruyt so good and so delicyous that it semeth that  
the glorie of our lord be therin ouerall / But ther is a  
meruayllous Wathe and hepar, For the An gels of god  
is hepar of thentree With a naked sword in his hand  
contynuell y brennyng, to thende that nomen ne bestes ne  
euyl spirytes approche ne Quauance them for to take in  
ony Wyse there ther delytes and playsaunces, and

accomplish them therewithin / And here with we make  
an ende of this purpos for to speke of the contrees of  
Europe and of the condicions,

Now folloeth of Europe and of his contrees / ca. 1<sup>o</sup>

**S**ith we haue deuyded to you of Asye and of his  
contrees and regyons / I shal saie to you of Eu  
rope and his condicions shortly / for as moche as we may  
ofte here speke therof / The first partye of Europe is Ro  
manye and a parte of Constantynoble, Treasonde. Ma  
cedone. Thesalye. Boheme. Saxonye. Pyre. & a moche  
holsum contree namede Archade, In this contree fourdeth  
& spryngeth a fontayne in whiche men may not quenche  
brennyngy broncs / ne cooles on fire and brennyngy / In  
Archade is a stone whiche in no wyse may be quenched  
after it is sette a fire tyl it be alle brent in to ashes / Af  
ter Archade is the Royame of Denemarke / and thenne  
Hongrye / & speth bohemie / and thenne folloeth germa  
nye whiche we calle Almayne whiche conteyneth a grette  
purpye to ward thocident / in whiche purpye ben many  
grette & puissaunt Royames / In Almayne fourdeth a  
grette flood & ryuer named dunoe, the whiche stretcheth  
vnto in Constantynoble, and there enteth in to the see,  
but erst it trauseth vj grette floodes by his radour & ren  
nyng & as I haue herd saie the hea of this dunoe begyn  
neth on one side of a montayne / & that other side of the sa  
me montayne fourdeth another grette ryua, which is named  
the rijn & renneth thurgh almayne by basyle / strassburgh

Magounce. Couelence. Coleyn / & nemyng / Where fast by  
it departeth in to iiii ryuers & renneth thurgh the londes  
of ghelres. Cleue and holande & so in to the see / And yet  
at this ryue entre in to the see, he entreteth in to another ry  
uer named the mase, & than loseth he his name / & is called  
the mase, & mase depe xl myle longe in the see / In eurowp  
is also swaen, kasse Almayn, ffraunce / Englonde, scot  
land and Irlonde And aboue thise many other contrees  
Whiche endure vnto the mount Ius, & thus moche space  
holdeth the partye of Europe / Now shal we deuyse to polle  
how moche Affryke conteyneth /

Here foloweth of Affryke and of his regions and con  
trees capitulo ciii<sup>o</sup>

**A**fter Europe is Affryke, of Whiche the region of  
lyke is the firste / This is a londe moche riche, Wel  
peopled and strongly garnyschid / After cometh the wyā  
me of Surrye. Iherusalem and the contrey aboute, This  
is the holy londe Where our lord Ihesu Cryst receyuid our  
humanyte and passyon / and Where he wos fro deth to lyf /  
After thoppynyon of somme is that this holy londe lon  
geth to Alpe. After thenne cometh Grece, Cypris, Ce  
cyle, Tosane, Naples. Lombardeye. Gasconye. Spayne.  
Cateloyne. Galyce. Nauarre. Portynyal. and Aragon  
And how be it that the Auctour of this booke saie that  
thise contrees ben in Affryke, yet as I vnderstonde alle  
thise ben within the lymytes and boundes of eurowp / Also  
ther ben somme of thise regions & contrees that take their  
name of somme bestes that dwelle in the same londes, &

the cytees haue taken the fourmes, as wome hath the four;  
me of a lpon/ And Towe the grete of an hors 2<sup>er</sup>, All  
barbarie is in Affryke & Alyfandre. And ethiope strait;  
that into thence of Affryke, In this contre of ethiope  
the peple ben black for hete of the sonne / ffor it is so hoot  
in this contre/ that it semeth that the cathe shold brene;  
Beyond ethiope is no londe but deserte, & londe withoute  
bryngyng forth of any fruyt/ but it is ful of serpentes,  
of kermynce and of Wyde bestis Whiche londe eneth at  
the grete see.

Here shal we speke of dyuerse ples of the see. ca. — viij<sup>o</sup>

**S**yth we haue deseruid & dreyf the londe/ it is re;  
son that we enquire of the ples of the see/ And in  
especial of them that we knowe the names of Whiche ther  
ben plente in the see/ Ther is a moche grete yle called an;  
dos, Whiche is toward euowe, & syth is the yle of colchos,  
where the flyes of gold was found lyke as to be rehereth  
thystoipe of Jason, Ther is another yle called Maron/ in  
this yle was born the holy man seynt denys Whiche recey;  
uid martyrdom in fraunce/ Toward aspe the grete ben the  
nombre of xliij, Ther is one yle named; delos/ this yle  
appiered first after noes flood/ ther is another Whiche is  
called; Meloth/ And; it is so called; for the right grete  
melodipe that is herd; thaim of swete songe of byrdes  
that ben in this yle continually/ in this yle groweth plen;  
te of Whyte Marble, Ther is another yle in this contre  
that is called; psalmos in Whiche the quene sebylle was  
born/ the Whiche propheted of many thynges of our lord

Yhesu cyst longe tyme bifoze he was born of the Virgynne  
marie, and she prophesied thise thinges at come, Where she  
was sent fore, / In this yle was first founden the maner to  
make pottes of attre / Whiche ben yet used in many con-  
tries, / In this yle was born a grette philosophre & a good  
clerke named pythagoras, the Whiche by his grette enten-  
ment fonde the poyntes andz the difference of musyque,  
In affryke is also an yle in the see Whiche is callid sara-  
dayne / Where an herbe groweth Whiche is of suche vertue  
that yf one ete of it he dyeth anon forth With all la-  
Whynge, / Another yle ther is namedz kosut Wherin is no  
serpent ne vermyne, / And tha is another Whiche is called  
colombyne, Where as is grette plente & foyson of vermyne  
and meruayllous serpentes, yet ther is another yle that is  
moche longe and right brode that is called allecarts, / In  
this yle was first founden the maner of meltyng of me-  
tals, / Also ther is the yle of Mewes the Whiche at the  
myddle of the day hath no shadowe, yet ther is a potte in  
this yle that by right nombre andz mesure is .viij. foot  
brode and an honored foot depe, / And the sonne shyneth in  
to the bottom, / Also ther is another yle Whiche is calledz  
Cylla Where the Cyclopiens were somtyme, / Another yle  
is in this contre so grette as the Wyse plato Witnesseth  
the Whiche in his tyme was a clerke of right grette re-  
nommee / Whiche hath more of purpris & space than alle  
Europe & affryke conteynen, / But sith the tyme of plato  
it was in suche Wyse destroyed & broken lyke as it pleased  
our lord, / that it sanke down in to Abysme for the grette  
synnes that they comysed yf were dwellars & inhabitars

tharin / And is now the see right that is called better /  
another yle is there the Whiche may not be seen Whan men  
Wold goo therto / but somme goo thyar as men saye , and  
it is called; the yle losfe, This yle fonde seynt Brandon  
the Whiche leyng tharin on ferme londe saille & fonde ma-  
ny meruailles lyke as his legende conteyneth, & Who that  
Wil knowle it maye Visyte his legende & rede it / In the  
marches hetherward ben fonde many good yles The yle of  
Cypre & of Seeyple the ben & otha plente that be foun-  
den in the see / of Whiche I now speke not, And be not admer-  
uaylled of suche thinges as ye haue foun- den Writen in this  
present booke, the Whiche may seme to yow moche strange  
dyuise & moche diffyail to bileue, ffor our lord god Whiche  
is almyghty maker & creatour of all thynges, & in Whom  
alle goodes & vertues ben / hath made by his only Wille &  
playfir in the erthe many meruaylles & many Workes to be  
meruaylled on by cause that noman knoweth by no wyse  
the raysons Wherefore, & therefore we ought not to mysbileue  
in no wise that we here rede ne tolde of the meruaylles of  
the World vnto the tyme we knowle it be so or no, ffor the  
Workes of our lord ben so hye & to the men so diffiaile & hard  
that eney man may reporte hym to that, that it is, / how Wel  
that a man doth not moche anye so tyme to gyue no bileue  
to some thinges / Whan he knoweth not y trouth, so that it  
be not in ceryng ayenst y faith, ffor it is a good & prouf-  
fyttable thing to clyp man to vnderstand & receyue to the end  
that he may lerne / of Whiche he be not abasshed Whan he hee-  
reth speke of suche thinges, & can answer to the trouth, /  
ffor in like wise as to vs seme grete meruaille of thinges

that I here receiue / In lyke wyse semeth it to them that  
 ben fer fro vs. that those thinges of this cōtreies ben moche  
 dyuerse & strange, & meruaylle greetly by cause they haue  
 litil seen of it / & therefore a man ought not to meruaylle  
 yf he here somtyme ony thyng though he can not vnder-  
 stande the rayson / For alle way a man ought to lerne, and  
 ther is no man that knoweth all, sauf only god / Whiche  
 all seeth and alle knoweth / The geauntes that ben in som  
 place haue right greet meruaylle, of this that we be so lyt-  
 til apenset them. Lyke as we meruaylle of them that ben  
 half lasse than we be, as it is tofore said / And they ben  
 the Pygmans Whiche ben but in foot longe / And in ly-  
 ke wyse meruaylle they of vs, of that we ben so greet, & re-  
 pute vs also for geauntes / They that haue but one eye  
 and one foot, haue greet meruaylle that we haue tweyne /  
 Lyke as we doo of them that haue but one / And also as  
 we deuyse their bestis and name them by their names, in  
 lyke wyse deuyse they oures, by thaires / Bothe of body and  
 of membres, yf the centicore haue an foot of an hors, in  
 lyke wyse hath the hors the foot of a centicore, Also we  
 may wel saye that the hors hath the body of monothewe /  
 For they ben lyke of corfaige / And thus thar bestes re-  
 semble vnto oures Whiche ben dyuerse of breeds of bodies  
 and of membres, as oures ben contrarie to thaires.

Of dyuersytes that ben in Europe and in Affryke  
 capitulo

**W**e haue in this parties many thinges that they of  
 Asye and of Affryke haue none / Ther is towarde

Jrlonde on the one syde a maner of byrdes that flee and  
they growen on trees and on olde ship sides by the bylles  
And whan they be nygh tyme/they that falle in the water  
lyue/and the other not: they ben callyd bernacles, Jrlonde  
is a greet Jrlonde in Whiche is no serpent ne venemous  
beeste/And Whi that leueth With hym the erthe of this  
yle in to another contree and leueth it Where as venymous  
bermyne is/there anon it dyeth/Another yrlonde is in it;  
londe Whiche stoneth ferre in the see / Where no Wyman  
may dwelle/andz also the byrdes that ben semalles may  
not abyde there, Ther is another yle Wherin nomen may  
dye in no tyme of the Worlde, but whan they ben so olde &  
felle that their membres faylle andz ake andz lyue With  
payne that they may not helpe ne susteyne them self/and  
that they had leuer dye than lyue/they doo them to be born  
in to another yle and ouer the water fer to dye, And the  
trees that ben in this yle kepe their leues grene andz in  
verdure alle tymes Wynter and somer/ In another yle in  
Jrlonde the nyght endureth by monethes/and thence co:  
meth the daye that durath other by monethes Shynnyng  
fair and clere/another place is in the same yrlonde Whiche  
burneth nyght and day, Ther is also in Jrlonde a place  
called seynt patrykes purgatorie/Whiche place is perillous  
yf any men goon therin and be not confessed and repen:  
taunt of their synnes/They be anon rauysht and losse  
in suche wyse that noman can telle Where they be come /  
And yf they be confessed andz repentant/andz that they  
haue don satisfaccion and penance for their synnes/With:  
out that alle be clenfed andz ful satisfied, therfore shall

they suffer payne and greef the tormentis in passing this  
cymynel passage/ And Whan he is returned agayn fro  
this purgatorie/ Neuer shal no thyng in this world please  
hym that he shal see na he shal neuer be Joyous ne glad/  
ne shal not be seen lauche/ but shal be continually in weyl-  
luynges and wepynges for the synnes that he hath com-  
mytted/ hit may wel be that of auncient tyme it hath ben  
thus as a fore is wryton as the storie of Euclyde & other  
witnesses / but I haue spoken with dyuerse men that haue  
ben there/ And that one of them was an hye chanon of  
Waterford whiche told me that he had ben there. 5. or. 6.  
 tymes/ And he saide ne suffered no suche thynges, he saith  
that with procession the Religious men that ben there  
bryng hym in to the hool and sette the dore after hym/  
and than he walketh crouching in to it, where as he said ben  
places and maner of colledges to rest on. And there he  
was alle the nyght in contemplacion & prayer/ and also  
slepte there/ and on the morn he cam out agayn, other whiche  
he in their shepe somme men haue manyapylous dreames &  
other thyngs saide he not/ And in lyke wyse tolde to me a  
worshipful knyght of bruggis named sir John de banke  
that he had ben there in lyke wyse and see none other  
thyng/ but as afore is sayd/ In brytayne that now is  
called Englonde as is said is a fontayne and a pyler or  
a peron thereby And Whan men take water of this wellle  
and caste it vpon the peron/ anon it begynneth to ray-  
ne and blowe, thonde and lyghtne manyapylously Also  
in ffraunce hath ben seen somtyme a maner of peple that  
haue be horned, Toward the mountes of mount Jues pe

shal fynde plente of Wymmen that haue botches vnder the  
chyn, whiche hange down of somme down to the pappe/and  
they that haue greatest ben holden for fairest. Other folke  
ther ben that haue botches on their backes and ben crooked  
as crochettes/ And they that see alle thise thinges ofte  
meruaylle but bytyll/also it is ofte seen that in this coun-  
tre ben born children deaf and dumble/and also of them that  
haue bothe nature of man and woman, yet ben ther ofte  
seen somme children comen in to this world somme with-  
out handes and somme without armes/

Of the maner and condicion of bestes of this countrees  
capitula

xxv

**T**he fowe is of suche a condicion that whan he depar-  
teth fro the wod and gooth in to the felde, there  
he lyeth down & stretcheth hym on the grounde as he were  
dead for to take byrdes, whan the herte wyll renelle his  
age he eateth of som kynnyng bestes/ yf the towe Crapault  
or spyncope byte a man or woman, they be in daunger for  
to dye/it hath he ofte seen, The spytelle of a man fastynge  
steeth compulsh the spyncope & the towe yf it touche them  
yf a Wulf and a man see that one that other fro fere/  
he that is first seen becometh anon afere The Wulf leueth  
the sheep without hurtynge or greuyng of hym doubting  
that he wold cpe/and that he shold not be folowed/and  
after deuoueth hym whan he hath brought hym to the  
wod/and yf he be constrained to leue hym in his byrnyng  
He restrayneth hym with al his myght at his departing.

The spyther or spyntow of his propre nature spynteth and  
keneth of his entraples the threde of Whiche he maketh  
his nettes for to take fyles Whiche he catcheth/Whan the she a  
ape hath this Whelpes or fallnes she loueth that one moche  
better than that other/She loveth hym that she loueth best  
in her armes/And that other she loveth goo/Whiche Whan  
she is hunted lepech on the mothers backe and holdech her  
faste/And that other that she loveth in her armes/she le a  
teth falle and is ofte constraigned to saue her self/also it  
is so that the hound kepeth the goodes of his lord and  
maistre/and len by hym Waranted aynst men and bestes  
And aboue alle other he knoweth his lord and maistre  
by his smellng, & loueth hym of so right good loue that  
ofte it happeth he it right or wronge he wyl not forsake  
his maistre vnto the deeth, And also is so sorowful for  
the deeth of his maistre/that other Whyle he loseth his lyf/  
In england in som place is ther a maner of houndes that  
goon & seche out the theaues, and byngen them fro thens  
Where they fonde them, The mouskele is a right lytel be-  
te & sleeth the basilycock/and in longe fygghyng byteth  
hym out of mesure She of her nature remeueth so ofte her  
fallnes fro one place to another that wyth grete payne  
they may vnnatly be fouden/ The hyrchon Whan he syn-  
deth apples been or blowen down of a tree, he waloweth on  
them tyl he be chargid and laden wyth the frute styng  
on his pyches / And Whan he feleth hym self laden as  
moche as he may here he goth his way wyth them syn-  
gng and makng his redupt, And yf he mete ony best  
that wold doo hym harme/he redupseth hym self as wile

as a houlle, and hyeth his growne & his feet/and armeth  
hym wyth his pyckes aboute his skynne in suche wyse  
that no beste dar approche hym doubting his pyckes/The  
lambe whiche neuer salte wulf / of his propre nature  
doubteth and fleeth hym, But he doubteth nothing other  
bestes but goth hardly emonge them,

Of the maner of birdes of thise forsaide contrées. ca. vij.

**T**he Eagle of his nature taketh his byrdes by the  
ynghles or clawes wyth his bylle/ And hym that  
holdeth fastest he loucht best & keepeth them next by hym/  
And them that holden but feebly he leecht hem goo / and  
taketh none heed of them, Whan the Eagle is moche aged  
he fleeth so hye that he passeth the clowdes / And holdeth  
there his sight so longe apenst the sonne, that he hath al  
losse it and brende alle his feathers/ Thene he fallath down  
on a mounteyne in a water that he hath to fore chosen/ &  
in this manere he reneweth his lyf, And Whan his bill  
is ouerlonge he beeketh and bruseth it apenst an hard  
stone & sharpeth it, Whan the Turtle hath losse her make  
Whom she hath first knowen, Neuer after tyl she haue  
make ne sette vpon grene tree, But fleeth emonge the  
trees continually be wylling her loue/ The hofstye by  
his nature eateth well yron, and groweth hym not, Whan  
the heyron seeth the tempest come/ he fleeth vp so hye tyl  
he be aboue the clowdes for to schelle the rayn & tempest/  
The Choke Whan she fyndeth gold or syluer, of her na-  
ture she hyeth and leecht it a way / And who somtyme

heereth her toyes / it semeth properly that she spekech, The  
crowe Deneth that he is the fairest birde of alle othe, and  
the beste syngyng yf her byrdes be Whyte in ony parte / she  
wil neuer wo them good til they be all black, The peock  
Whan he beholdech his fethers he setteth vp his tayll as  
Rounde as a Whele al aboute hym, by cause his beaultie  
shold be allowed and praysed / and is moche proud of his  
fair fethers and plumage, But Whan he beholdech to ward  
his feet / Whiche ben so ill to loken on / thenne he letteth his  
tayll falle Denyng to couer his feet / The gosha Wke and  
speckall take thair prayes by the ryuers / But they that  
ben tame andz reclaimedy bynge that they take to there  
lord Whiche hath so taught them The culuer or the coluere  
is a symple byrde, and of her nature nourishith Well the  
pigeons of another couer, And apperceptith Well in the  
Water by thy shadowe andz seach therein Whan the hawke  
wold take her / The huppe or lapwynche is a byrde crested,  
Whiche is moche in mayes & felthes / and abydech leuer  
therin than out thereof, Who someuer annoynteth hym self  
With the blowe of the huppe / and huppe that after leade hym  
down to slepe hym shold seme anon in his slepe dremyng  
that alle the wyllis of helle shold come to hym andz  
wold strangle hym, The nyghtyngal of her propre na-  
ture syngeth Well andz longe / andz otherwhyle so longe  
that she dyeth syngyng / Andz the larkie in lyke wyse  
dyeth ofte syngyng / The swanne syngeth ofte to fore her  
deeth, In lyke wyse wo ofte many men, Of thise thinges  
andz of many other / moche peple meruaylle that neuer  
herde of suche thinges to fore, ne knowe not thereof as we

too here that dayly fynde it, ffor in this booke we fynde  
many thynges and reasons/Wherof men meruaylle ston?  
gely that neuer haue seen, lerned, ne herd of them,

Of dyuersytes of somme comyn thynges. ca. — viij<sup>o</sup>

**P**erence and many thynges ther ben seen at eye / of  
Whiche the reasons ben couert andz hiden fro vs / of  
Whiche the people meruaylle but tytil / bycause they see it  
so ofte. The quyet syluer is of suche nature andz manere  
that it susteyneth a stone vpon it, Where as Water andz  
oyle may not / ffor the stone in them gooth to the bottom,  
The hyme or brent chafke, in colde Water anon it chauf-  
feth and is hoot that noman may suffer his hand on it /  
The rayes of the sonne make the heer of a man alburne  
or blounde / Andz it maketh the flesshe of a man browe or  
blacke / Andz it Whiche the linnen cloth / Andz the erthe  
that is moyse andz softe / maketh drye andz hard / andz waye  
that is drye / it relenteeth andz maketh softe / Also it ma-  
keth colde Water in a vessel warme, Also oute of glasse  
apenst the sonne men make fyre / andz out of Crystal in  
lyke wyse / also With smeltyng of a stone apenst wyne or a  
meth fyre, andz flammeth / The breath of a man Whiche is  
hoot toleth hoot thyng / Andz it chauffeth colde / andz aye,  
by meynyng, The erthe Whiche is pesant andz right leuy  
by nature holdeth hit in the myddle of thayer Without pi-  
ler andz foundement only by nature / Andz therfor he is a  
fool that meruaylleth of thynges that godd maketh / ffor  
noo creature hath the power to shewe reason Wherfore they

ben or not / ffor ther is nothyng how lytil it be, that the  
glose may be knowen into the trouthe sauf only that  
Whiche pleseth to our lord god, ffor to be wel founde in  
clergye may men knowe & vnderstande the reyon of some  
thinges / and also by nature suche thinges as by reyon can  
not be comprehended / & halh a may enquire neuer so longe  
of that is wrought in thathe by nature, he shal not  
molle come to the knowlege Wherefore ne how they be  
made / This may noman certaynly knowe / sauf god only  
Whiche knoweth the reyon and vnderstandeth it.

ffor to knowe Where helle stoneth / and what thyng it is,  
capitulo p<sup>o</sup> viij<sup>o</sup>

**W**e haue declared to you and dewyed the erthe with:  
out forth the best wise that we can, But now it is  
expedyent after that this that is said to knowe and en:  
quire what places and what mansions ther may be within  
thathe, and whether it be paradyse, helle, purgatorie, limbo  
or other thyng. And Whiche of them is best, and Whiche  
of them alle is worst. As to the regard of me and as  
me semeth / that that Whiche is enfermed and closed in  
the erthe is helle. I saye this for as moche as helle may  
in no wise be in thayer Whiche is one so noble a place.  
Also I may freely mayneene that it is not in heuen / ffor  
that place is so right excellent pure and not, that helle  
may not endure there / ffor as moche as helle is so horry &  
ble, stynkyng, soyl, and obscure. Also it is more poplailie  
and heuy than any thyng may be / Wherefor it may be clerly

vnderstanden that helle hath his keyng in the most holdest  
place, moste werke, and moste byle of the erthe. And as  
I haue herre sayd to yow the causes why, In trouthe it  
may not be in thayer, and yet lasse in heuen, ffor it is in  
alle poyntes contrarie to heuen aboue / ffor as moche as  
thise thynge contrarie one to another. Of Whiche places  
in that one is founden but alle gloye and consolacion /  
that is heuen. In that other is nothyng but of alle tri-  
bulacion / that is helle. And therefore it is Withdrawen  
alle vnder fro that other as ferre as it may / and that is  
in the myddle of therthe. I saye not that helle is not in  
none other place where it be / ffor after the weth he hath  
payne and sorow that hath deserued it. And Whan suche  
one shal haue his payne aboue / so moche hath he the werse  
Alle thus as it shold be of somme man that had a grece  
maladye so moche that he shold dye / And that he were  
brought in to a fair place and pleisant for to haue Joye  
and solace / of so moche shold he be more heuy & sorowful  
Whan he falle that he coude ne myght helpe hym self ne  
take therby noo spoor ne releef. In lyke wyse shal it be  
of thise vnhappy captiues that ben by thair demerites damp-  
ned in helle. Wherof we shal now hereafter to yow more am-  
ple & largely declare, ffor to fynyshe the letter our booke.  
Now yf ye wille take heed and vnderstande / we shal saye  
so how helle is in the myddle of therthe, and of what na-  
ture it is of. And of the mesfymable tormentis Whiche  
they haue that ben therein put and condemned / ye haue  
wel vnderstanden how by nature the iiii elementes holde  
them, that one within that other, so that therthe is in the

myddle and holdeth hym in the myddle of the firmament  
alle in lyke wyse is ther in the myddle of therthe a place  
Whiche is called Abysme or Woloue and cathe of perdi-  
cion / Thus moche saye I to yow of this place that it is  
ful of fyre & of brennyng sulfire, And it is ouer hyddes  
stynkyng, ful of ordure and of alle euyl aduenture, hit  
is moche large Within, and synce it is strait, Alle that  
fallath thain anoy the sulphre continually brenneth w<sup>th</sup>  
tropheth and consumeth, And that thyng that cometh  
thain shal neuer synysse ne haue ende, but alle way shal  
brenne Without ende, Alle way it brenneth and alle way  
renneweth, And alle that come thain may neuer deye, for  
this place is of suche nature that the more it brenneth,  
the longer it endureth / This place of helle hath Within  
hym alle the euylles of his partye, There w<sup>th</sup> holdeth his  
standard / Whiche sendeth out thurgh all the world for to  
feteche them that ben his / Who that hath hope of helynesse  
Thyder come all euylles and all the euyl apportes, this  
place is called the erthe of deth, for the soules that ben  
brought thyder / they abyde and dwelle there Without ende,  
Certaynly they deye luyng, And alle way lyue depyng,  
The deth is there thair lyf and thair vyance and mete,  
The deth holdeth them there at his commandement This  
is the right pyte of fyre that brennyth / & all in lyke wy-  
se as the stone is drownd in the see When it is throwen  
and sonken / and neuer shal be after seen, right so ben the  
soules sonken in to the botton Whiche continually bren a-  
ne & be drownded there / But for al that they dynnysshe  
not ne haue ende / But in suche myserye abyde their folyes

myght and day/and so shall endure perpetually and with;  
out ende / ffor what somewhat thynge that is spiritual may  
neuer dye in such wyse that it be alle dede, but the deff  
Wold they haue and weesse after it incessantly/the soule  
may neuer dye after that it is out of the body, but when  
it is there, it shall alleway languyshe/And euer after  
that it is in helle/it shall haue nothing but cupell/this is  
the contrie & the londe of obliuion & forgetyng/ffor alle  
they that ben there shall be forgotten/lyke as they forgate  
in this Wold their maker whiche is ful of pyte & of myr  
sericorde/And therefore he hath leyd them there in forge  
tyng where they shall neuer haue mercy ne pardon, in this  
londe so tenebrouse hydouse and ful of alle stenche, and  
of sorowes, anguysshes, heynes, hunger, and thyeste shall  
neuer creature haue gladnesse ne Joye Thise ben the ter  
ryble gehynes styngyng, And there is the fyre so ouer  
moche arduūt hote & anguysshous that our fyre & the hte  
is nomore vnto the regard of that fyre of helle/than a  
fyre paynted on a walles is in comparison & to the regard  
of our fyre, There ben the fildes peryllous whiche ben of  
fyre and of yce so hyddes, horryble, full of teryme and  
of soule wester that make so greet noyse and so greet  
grief payne and ennoye vnto the dolorouse soules that  
ben in the sayd abyse / that ther mys creature that  
can or may recounte or telle the honderd patte/ In this  
contrie ther is plente of other places whiche ben peryl  
lous and horryble, And of them ben somme in the  
see as wel as wythin therthe / In many ples that  
ben by the see is terryble stenche of sulphre arduant in

grette fyre Whiche is moche paynfull / Ther ben many grette  
montaynes of sulphur that brenne nyght and daye where  
as many folles ben encombred and brenne continually  
for to purge thair synnes & iniquities / This may thine  
Wel suffyse as touchynge to speke any more of this ma-  
tere / ffor ther is no creature that can telle the grette tor-  
mentes and inestimable paynes that a man of euyl lyf  
receyueth for his demerites Whan he is departed fro this  
World / ffor he goth eu from euyl to werse / here we shal cesse  
for this present tyme, and now saye nomore herof / And  
sen that we haue spoken Wel a longe of one of the foure  
Elementes, Whiche is thatte, we shal now speke of the  
seconde, and that is of the Water that alway renneth, and  
after we shal speke of thaire / and after of the fyre, whiche  
is rich in his right ordre /

How the Water renneth by and thurgh thatte. ca. xiv<sup>o</sup>

**T**he Water, that is the dreye see the Whiche enuiron  
neth and goth wound aboute the World / and of this  
see, menen alle the fildes and Ryuers that renne thurgh  
the erthe / And renne so fere thair cours, and that they  
retorne and come agayn thedye from Whens they de-  
parted / and that is the See / And thus gooth the  
See continually turnynge and makynge his cours  
that for so moche as the Water is more lyght than the  
erthe / so moche is it aboue and is most next to ther /  
the, She departeth and deuydeth the contrees, and  
she spredeth her thurghout alle therthe / she fallath

agayn in to the See / and spryngeth agayn by the flo-  
des and Ryuers and goth soursyng and spryngyng in  
the erthe from one place to another by Raynes / alle in ly-  
ke wyse as the blood of a man gooth and renneth by  
the Raynes of the body and gooth out & yssueth in some  
place / alle in lyke wyse renneth the Water by the Raynes  
of thathe and soursyth and spryngeth out by the fontay-  
nes and Welles, fro Whiche it gooth al aboute, that Whan  
one delueth in thathe wyse in medowes or in montaygne or  
in Daleys may fynde Water salte or swete or of some other  
maner,

How the Water swete or salt, boot or enuyned soursyth  
out of the erthe capitulo

**A**lle Waters come of the see as wel the swete as the  
salt / What somer they be, alle come out of the see /  
and theer agayn alle retorne / Whereupon somme may de-  
mande, why the see is salt / how is it that somme Water  
is fressh and swete, Here answereth one of thauours  
and sayth that the Water that hath his cours by the  
swete erthe is fressh and swete, and becometh swete by  
the swetes of thathe / Whiche taketh away from it his  
saltynes and his bytternes by her nature / For the Water  
Whiche is salt & bytter Whan it renneth thurgh the swete  
erthe, the swetes of therthe weteyneth his bytternes and  
saltynes, And thus becometh the Water swete and fressh  
Whiche to fore was salt and bytter, Other Waters souden  
and spryngen bytter & black, Whiche somme may deynke

for to be heled of their maladyes in steede of payson, the  
Whiche oftymes make grete purgacions to somme peple/  
This is a Water that spryngeth blacke and cleere and  
renneth in theache Whiche is better and blacke/and it is  
ful of moche felthe/Wherefore men haue grete meruaylle /  
how it may be holson to the body of a man / In another  
place fowrdeth Water Whiche is hoot/and that ther myght  
be scaled therein a pygge or ghoose/Whiche ben called kya  
thes or kaynes naturall/Of suche maner bathes ben ther  
in Almayne in the Cyte of Neon, and in Englonde at  
bathe, In lozayne another atte thabbsp of ploumners,  
And at Ups in Castoygne another/This proceedeth for  
as moche as Within therthe ben many caues Whiche ben  
hoot and brennyng as fyre / And therthe hath plente of  
kaynes Whiche ben alle ful of sulphre/And ther cometh  
other While a Wynde grete and stronge the Whiche cometh  
by the Water that fowrdeth, And that is put forth so  
strongly that the sulphre catcheth fyre and brenneth /  
lyke as a fornyce alle brennyng sholdo doo / And  
the Water that hath his cours by thys kaynes become  
also hoot as fyre / And yf it happed that the Water  
ryght ther/ sholdo sprynge out of therthe / it sholdo  
ysse fowrdyng alle enflamed and alle koylyng as it  
were on a fyre, But fro as fere as his cours renneth  
fro thens so moche wyeth it lasse hoot and lasse bren  
nyng/and it may renne so longe & so fere, that in thende  
it becometh agayn alle colde/for ther is nothyng so hoot  
but that it kolyeth/sauf only the fyre of helle Whiche con  
tynuelly brenneth, and shal brenne Without ende, Wythin

thathe is plente of othe places Whiche ben ful of fowle  
bestes & benymous in suche Wyse that the Water that ren-  
neth thady is alle enfected and sourdeth in somme places  
on thathe, but Wth that dynketh therof secheth his wth /

Of dyuase fontaynes and Welles that fowde on thathe.  
capitulo xxj<sup>o</sup>

**T**her ben plente of fontaynes in other places that  
moche ofte chaunge their colour, and othe of Whom  
come myracles, but it is not wel knowen Wherof this pro-  
cedeth. In the londe of Samarye is a Wel that chaungeth  
and differenceth his colour four tymes in the yere, hit  
is first grene and after it chaungeth in to Sangwynne  
and after it becometh trobble and after alle this it be-  
cometh clere-nette, and right fyne in suche Wyse that man  
delite them in beholding of it, but no persone dar dynke  
of it. In this partye is yet another fontayne Whiche  
spryngeth thre or four dayes the Welke goody and hol /  
somme / And the othe thre dayes it spryngeth not / but  
is alle drey / Ther is also a grete Ryuer that renneth  
fye dayes durynge in the Welke / And on the sabbote  
daye it renneth not, ffor assone as the sabbote day  
approcheth / he rethureth and goth in to therthe agayn,  
By Places the Cyte is founden a maner of sande / and  
ther is founden also of the glayre of the see / Whiche  
ben medled to gyde, And of thise two myrtyons is  
made goody glasse and clere / In Egypte is the red  
see / Where the chyldren of Israel passed ouer drey foot

for to come in to the londe of byssette, This see taketh his  
name of thatte / For thatte is alle red in the botom &  
on the spdes in suche wyse that the water of this see se-  
meth all red, In Persie is a ryuer longe & brood Whiche  
in the nyght is so hard frozen/that peple may goo ouer a  
foot andz trauesse it, Andz on daye tyme it is cleer andz  
rennyng, Ther is in Espyre a Welles of Whiche the nature  
is moche meruayllous the Whiche quenchech bondes of  
fyre all brennyng/and after it setteth them a fyre agayn  
In ethiops is another Whiche by nyght hath so grete heate  
that no creature may thenne drynke therof/And all the  
daye it is so colde that it is frozen alle hard, In lozayne  
nygh into mæz the cyte is a water that renneth there/  
the Whiche is sowed in grete paylles of copper/andz it be-  
cometh salt fayr and good/Andz this water furnysseth  
all the contrey of salt/And this water fourth of a pitte  
Whiche is called the pytte of dauid, In this contrey be  
other fontaynes that ben so hot that it brenneth all that  
it toucheth, In the same place fourth andz sprynge other  
that ben as colde as yce/There ben kaynes wel attempted  
andz medled With colde water andz hot/Andz they that  
kayne them in thise kaynes, their scabbes and sores beco-  
me all hool / yet ther be of other fontaynes right black,  
Whiche ben holden right helthful, and peple drynke of them  
in stede of medecynes, and they make oftymes grete pur-  
gacions/andz greater than of a medecyne ora laxatyf/  
Another fontayne ther is toward the Orient wherof is  
made fyre grethysth With other myctopons that is put therto  
the Whiche fyre when it is taken and light is so hot/that

it can not be quenched With Water / but With asfel. Wyne.  
or With sonde only / the sarasyns selle this Water right deere  
and deerer than they doo good Wyne / Other fontaynes  
foure in many other places that hele sore eyes and many  
sores and woundes. Other fontaynes ther be that rendre  
to a man his mynde and memorie. Other make men to  
forgete Other that restrayne peple fro lecherie Other that  
meate them therto / Other ther be that make Wymmen to  
conceiue and beere children. And other that make them  
lawyne and may beere none / Ther beyn somme ryuers that  
make sheep black / and other that make them Whyte as  
the lylke / On that other syde ther beyn many pondez or  
stagnes in Whiche may nothing swimme may ne hoide  
ne other kesse but anon it synketh down to the bottom /  
Ther beyn other in Whiche nothing may synke, but con-  
tiuelly flete aboue / Ther beyn yet other fontaynes hoot /  
that blynde the theues Whan they forswere them of the  
trespaas that they haue commysed touchyng their thefte.  
And yf they be charged & born wrongly on honds Without  
reason and thence drynke of this Water / certaynly they  
shal haue better sight than to fore. Of all these thynges  
can noman rendre the reason, but that we ought to vnder-  
stande that alle this procedeth by myracle, yet beyn ther  
other fontaynes Whiche beyn styll and clere / Whiche that  
Whan men pleye ouer them With harpe or other instrument  
tis that resounde in maner of consolacion by their sounde /  
the Water of those Wellis sprynge vp With grete bobbles &  
sprynge ouer in the wyte. Other fontaynes beyn in other  
places Whiche beyn right peryllous / but for this present

We shal rest herewith all / for to telle of this that cometh  
by the Waters, Whiche holde their cours within the the and  
also aboue, of Whiche it happeth other While so grete a qua-  
uynge that the the meneth so strongly, that it becometh to  
falle all that Whiche is theron / though it were a massy &  
ue tour /

Wherefor and how the the quaueth & trembleth. ca. xxij<sup>o</sup>

**I**N OW vnderstande ye thenne What it is of the me-  
uynge of the the, and how the the quaueth and  
shaketh that somme peple calle an the quaueth, by cause  
they fele that the meue and quaueth vnder their feet / And  
oftymes it quaueth so terribly and meneth that sometyme  
Cytees ben sonken in to that the that neuer after be seen /  
And this cometh of the grete Waters that come within  
that the / so that by the puttyng out of the grete floodes &  
Waters growe somme tyme cauernes vnder that the / And  
the aper that is sette fast within, the Whiche is enclosed  
in grete distresse / yf therthe be there feble so that it may not  
receyue it all within / thenne is it constrained to opene &  
cleue, for the aper enforceth to yssue out / whereof it happeth  
ofte that to wnes cytees and castellys ben sonken down in  
to the abyss / And yf therthe be of suche force & strengthe  
that it openeth not ne cleueth by the flouynge or heuynge  
of the Wyndes that ben within, Thenne therthe meneth &  
quaueth so menayfully, that the grete Wallles and hys  
towers that ben theron falle down so soonly in therthe  
that it destroyeth & sleeth the peple that ben therein Whiche

Ben not aduysed ne purueped of suche daungers, Whiche  
is a grette sorow for the poore peple that dwelle Where suche  
meschiefe happeneth, Whan they be not aduertysed at What tyme  
me suche tempestes shal come for to schewe it, but Wyse men  
that doubt for to weye arme them and make them redy  
ayens the deeth, and geue alle diligence for to seche to haue  
an accomaunce vnto the souerayn iuge of their synnes &  
defaultes after their halles and byleue that they haue, as  
they that haue none houre ne space to lyue Where as they  
ben hool and weel at ease, thus the Water and the Wynde  
maken the right meynynge and quauynge by Whiche the  
erthe cleueth and quaueth/

How the Water of the see becometh salt. capitulo — xxiiij<sup>o</sup>

**N**OW I Wyll recounte and telle to you how the Wa-  
ter of the see becometh salt/ Whiche is so bitter that  
no persone may drynke ne the bestis in lyke Wyse/ bit cometh  
by the sonne on hye / for it maketh so grette heete in  
somme place, that the see is chauffed so strongly that  
therfor Whiche is vnder draweth to hym a moysture bit-  
ter/ Whiche taketh away all his sauour, for in the see ben  
right grette and hye montaynes/ and depe Valyes Whiche  
ben ful of bitternesse greuous and infected, And the  
erthe Whiche is in the bottom of thise Valyes scumeth for  
the heete of the sonne vppward, Whiche medleth With the  
Water in the depe in suche Wyse that it draweth the salences  
vpp by the heete of the sonne, so longe til it be medled With  
that oyle/ And thus is the Water of the see salt With that

otha Thenne we shall here fynnyssh to speke any more of  
the Waters freshe or salt, And shall recounte to you of  
the Ayer Whiche is one of the iij Elementis and of his  
propertes/

Here foloweth of the Ayer and of his nature, ca. xxiiij<sup>o</sup>

**T**he Ayer is sette aboue the Water / and is moche  
more subtyl than the Water or the erthe/and enuy-  
ronneth therthe on alle parties, and compyneth also hye as  
the cloudes mounte/ This Ayer Whiche enuyronneth vs  
on alle sydes is moche thicke, But we lyue therby in li-  
ke wyse as the fyssh lyueth by the Water/ Whiche he dra-  
weth in, and after casteth it out agayn, In suche maner  
the ayer prouffyth to vs, for we drawe it in/ and after  
we put it out, and thus it holdeth the lyf within the body  
for a man shold sonner dye Without Ayer/ than a fyssh  
shold do Without Water, to Whom alle day the lyf is sone  
fynnysshyd When it is out of the Water. Thayer mayntey-  
neth in vs the lyf/ by the moysture that is in hym/ And  
by the thickenes that is in hym he susteyneth the byrdes  
fleyng that so playe With thair Wynges and meue them  
so moche al aboute therein that they dispose them ledyng  
thair Joye therein and thair deduyt, Thus goon the byrdes  
by thayer fleyng, syngyng and preyng thair maker &  
creatur, lyke as the fyshes that goon swymmyng in the  
Water/ and ye may apperceyue in this maner/ take a wodde  
and meue it in thayer, and yf ye meue it fast and roydly  
it shal tolle anon, And yf it fonde not thayer thicke, it

shold not holde ne ploye/But shold holde hym straight and  
right, hold faste somauer ye maied it, Of this Alper the  
cuyl efferies take their habyte andz their bodies, Whiche  
in somtyme put them in the semblaunce of some thinges  
as Whan they may appere in som place for to deceiue som  
persone man or Woman/or for to make them to yssue out  
of their mynde, Wherof they haue somtyme the myght, Or  
Whan by the arte of negromanceye he putteth hym in some  
semblaunce or in suche a fygure as he wille/But this is  
a seynce that Wdo that geueth hym therto to do cuyl/hit  
geueth hym the wyl, ffor yf he taketh not hede therof / he  
shal be rampied body & soule, But we shal enquire here  
after, What cometh fro thayer in to therthe/

How the clowdes and rayn come comynly. ca. — pp<sup>o</sup>

**I**N OW we shal speke of the clowdes for to knowe  
What it is and of the Rayne also, The sonne is  
the fundament of all herte andz of alle tyme/all in suche  
wise/as the herte of a man is the fundament by his Ra-  
bour that is in hym of all natural herte, ffor by hym he  
hath lyf. and all lyueth by hym that groweth on therthe  
as it pleaseth to our lord / as here after shal be declared,  
yf ye wyl here and wel receyue the mater andz substance  
of this present booke, ffor the sonne maketh the clowdes  
to moune on hys/and after it maketh the Rayne andz  
to auale down/And I shal shewe to you how it is don &  
shortly by his force, And vnderstande ye in What mane-  
re Whan the sonne spredeth his rayes vpon therthe & vpon

the marrys, he dreyeth them strongly/ And draweth vp  
the moisture Whiche he enhaunfeth on hys / But this is  
a moisture subtil Whiche appereth but lytel and is na-  
med Vapour/ and it mounteth vnto the myddle of thayer  
and there it assembleth and cometh to gyde and abyeth  
there/ And lytel & lytel it encreaseth that it cometh thicke  
and darke in suche wise that it taketh fro vs the sight of  
the sonne/ And this thyng is the clowde, But it hath  
not so moche obscurite that it taketh fro vs the clernes  
of the day/ And Whan it groweth ouer thicke it becometh  
Water Whiche falleth on the erthe, and the clowde abyeth  
Whyle, thenne shyneth the sonne. Whiche is on hys thurgh  
the clowde/ yf it be not ouer black/ lyke as thurgh a glas  
se, And also lyke a candel within a lacerne, Whiche gy-  
ueth vs lyght without forth, and yet we see not the can-  
del / thus shyneth the sonne thurgh the clowde Whiche is  
vnder hym andy rendereth to vs the clernesse of the day /  
as longe as he maketh his tourne aboue theerth, And  
the clowde that alwaye so longe abyeth andy taketh more  
moisture, so longe after/ that it becometh black & moyste,  
thenne yssueth out the Water Whiche cometh to theerth, &  
thus groweth the rayne / And Whan it is alle fallen to  
theerth/ & the grete moisture is stamshed the clowde hath  
lost his browne colour that he byfore helde and the darkenesse  
of Whiche he encompasseth the day/ Thenne appereth the clow-  
de cleere and Whyle Whiche thenne is lyght and monueth  
on hys somoche that in thende he fayleth and is affected  
by the hete of the sonne on hys Whiche all dreyeth vp /  
Thenne thayer dreyeth agayn pure & cleere/ andy the heuyn

as blew as Azure. Of ther the groweth the rayn and the  
 clowdes also/as of a cloth that is wet, and shold be dryed  
 by the fyre/therne yssueth therof a moisture like a smoke  
 or fume and goth upward. Who therne helde his hande  
 ouer this fume, he shold fele a vapour Whiche shold ma:  
 ke his hande moyst and wet, yf it dured longe he shold  
 aperly knowe that his hande were alle wet, and that  
 water shold droppe and falle therof. And thus I saye to  
 you that in this maner growe ofe the clowdes & raynes  
 And our lord god multiplieth wel them Whan it pleaseth  
 hym for to make the seedes and fruytes growe that ben  
 on the earth/

Of ffroster and snowes capitulo

xxvj

**T**he grete snowes & the grete froster comen by the  
 grete colde of thayer Whiche is colde in the myd:  
 dle more than it is on any other parte/like as ye may see  
 of the montaynes Whiche ben in hie place / lyke as the  
 montaynes of sauoye. of pyemont. or in wales, and in  
 thise other montaynes, Where ther is of custome more  
 snowe/than is in places that ben in playn grounde. Alle  
 this cometh of the coldnes of thayer, Whiche hath lasse  
 hete aboue, than byneth / by cause it is more subtyl, than  
 that Whiche is byneth. And Whan the more subtyl is on  
 hie, so moche receybeth he lasse of hete. But the more that  
 thayer is thyeke somoche more it chauffeth/and the son:  
 ner Where the sonne may come / Of Whiche cometh that  
 yow and steel wepe more hot by the sonne than with the

stone, ffor of so moche as the thyng is more hard and of  
more thyck mater/so moche taketh it the fyre more aspre:  
ly & sonner than they that ben of lasse force/Thus saye  
I to yow of thayer that is aboue on hye, Whiche is more  
colde than this is byneth / ffor as moche as it is not so  
thycke as that is Whiche is nyghe therthe/ And for the  
wynde that ofte groweth / Whiche maketh it ofte to be in  
mayning, ffor the water that renneth faste eschauffeth lasse  
than that doth that holdeth hym stille / So doth thayer  
Whiche is on hye/ And therby groweth the colde that free:  
seth this moisture anon as it is goon vp on hye/ And  
falleth down agayn y froz/

Of haylle and of tempestes capitulo ————— xxviii<sup>o</sup>

**B**y this manere comē in the somer the grete haylles  
and the grete tempestes ffor in thayer they growe/  
Wherof of tyme cometh grete colde/so that the moisture that  
is in thayer brought vp/is drawen to be froz/and it is  
in thayer assembled and amasseth, ffor the hee that cha:  
ceth after it/ And the sonne causeth it to lose and to falle  
on therthe / But it falleth not so grete to the ground as  
it is froz aboue on hye, ffor it cometh down bekyng and  
amenysyng in the fallyng/ And this is the tempeste  
Whiche falleth ofte in the somer/ the Whiche is greuous &  
emoyous to many thynges/

**O**f pyghennges and of thunders capitulo ————— xxviii<sup>o</sup>

**I**n thayer happen many thinges of Whiche the peple  
speke not gladly, ffor they etche not moche of su-  
che thinges of Whiche they can not wel come to the knowl-  
ledge / This that maketh thair to quare / and this that  
maketh the clowdes to thondre / that Whiche maketh the  
erthe to opene / and this that maketh the clowdes to spar-  
ke and lyghthe Whan the thondre is herde ffor thondres  
and lyghthynges beyn rebuteiments and byekyng out of  
Wyndes that mete about the clowdes so asprely & sharply /  
that in thair comyng groweth ofe a grete fyre in thair /  
and this thondre that falleth in many places Whiche the  
Wyndes constrayne so terribly that the clowdes cleue and  
breke and maketh to thondre and lyghthe and falleth  
doun in so grete rage by the Wynde that destrayneth it so  
asprely that it confoundeth alle that it atteyneth in suche  
Wyse that nothyng endureth agens it / And it is of so  
heuy nature that somtyme it perforth therthe vnto the mydd-  
le / And somtyme it quencheth er it cometh to the ground  
after that it is of pyse, and that is not of ouer stronge  
nature ffor Whan the clowde is moche drike & thyske, and  
that ther is grete plente of Water, the fyre passeth not so  
soone, but it is quenched in the clowde by the grete quan-  
tite of the Water that is therein biforn it may perse thurgh  
so that it may not approche therthe, but in the strayingng &  
byekyng that hit maketh thenne in the clowde / groweth a  
follme so grete and stronge, that it is menueplous to heere  
I declare to you for certayn that this is the thondre, Whiche  
is moche to be doubted and drede, In lyke Wyse as of an  
boke and brennyng yron that is put in a tubbe of Water,

therof groweth a noyse and a grete sowne/and also Whan  
cooles ben quenched. But the lyghtnyng of the thondre  
appereyth and is seen er ye here the Roys or sowne, ffor as  
moche as the sight of a man is more subtyl than the hee-  
ryng. lyke as men see fro fere ouer a Water ketyng of  
clothes or smythyng of martrauly or hammers/the strokes  
ben seen of them that smyte, or the soun be herd of the  
stroke/Alle in lyke wyse may I saye to yow of the thon-  
dre/the Whiche men see to fore and er they here it. And so  
moche the fether it is aboue vs/so moche the fether is  
the soun of the lyghtnyng after it is seen/er the soun be  
herd. And the former after the lyghtnyng is seen & the  
noys herd/somoche is the thondre more nyghe vnto vs/

For to knowe how the Wyndes growe and come. c. xxix.

**O**f the Wyndes may men enquire wson of them  
that vse the sees, And the Wyndes renne round  
about therthe oftymes, and encountre and mete in  
som place so asprely, that they ryse vpon heyghe in suche  
wyse that they lyft vp thayer on hye. And thayer that  
is so lyft and taken fro his place, remeureth other ayer  
in suche facion that it retorneth as it were afterwarde and  
gooth ayeng and brayeng as Water rennyng. ffor Wynde  
is none other thyng but ayer that is moyd so longe, tyl  
his force be taken down with the stroke, Thus come ofte  
cloudes wyndes thondres & lyghtnynges/and the thinges  
tofore said. Ther ben yet other wsons how these werkes co-  
men. But this that bestee seue to knowlege and lyghtly

to be vnderstonde/we haue drauey out shortly/ And now  
shal esse of this mater for to speke of the fyre Whiche is  
aboue the ayer on hye/

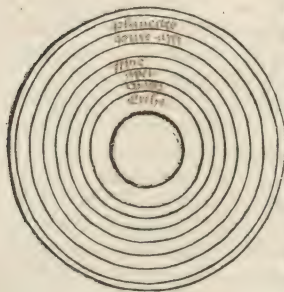
Of the fyre and of the sterres that seme to falle. ca. xxx<sup>o</sup>

**W**E ought to knowe that aboue thayer is the fyre,  
this is an ayer Whiche is of moche grete wysplendour  
and shynnyng & of moche grete noblesse/and by his right  
grete subtyltye he hath no moisure in hym/ And is moche  
more cleere than the fyre that we vse/ & of more subtyl na-  
ture, than thayer is ayenst the Water, or also the Water  
ayenst the ethe/ This ayer in Whiche is no maner mois-  
ture/it stretcheth vnto the mone/ And ther is seen of us  
vnder this ayer somme sparkles of fyre/ & some that they  
were sterres of Whiche may saye they be sterres/ Whiche goon  
wennyng/ & that they remaue fro their places/ But they be  
none, but it is a maner of fyre that groweth in thayer of  
somme deye vapour / Whiche hath no moisure within it,  
Whiche is of therthe & therof groweth by the sone Whiche  
draueth it vpon hye/ & When it is ouer hye, it falleth & is  
sette a fyre like as a candle brennyng as vs seemeth, & af-  
ter falleth in thayer moyste and there is quenched by the  
moistnes of thayer/ And When it is grete & the ayer deye  
it cometh al brennyng vnto therthe/ Wherof it hapeth ofte  
that they that saylle by the see or they that goon by londe  
haue many tymes folowen & seen them al shynnyng & bren-  
ning falle vnto therthe/ & When they come wher it is fallen  
they fynde none other thing but a hitil ashes or like thing

or like som leef of a tre roten/that were wet/Thenne ap-  
perceyue they wel and byleue that it is no sterre, for the  
sterres may not falle, but they muste alle in their cercke  
meue ordynatly & continually nyght & day egally/

Of the pure Ayer and how the seuen planetes ben sette/  
capitulo xxxj.

**T**he pure ayer is aboute the fyre, Whiche purpyseth  
and taketh his place vnto the heuen/ In this ayer  
is no obscurte ne darknes, for it was made of clene purete  
it resplendisseth & shyneth so clerly that it may to nothing  
be compared/ in this ayer ben vii sterres Whiche make their  
cours al aboute thathe, the Whiche be moche clene & cleer &  
be named þ vii planetes/ of Whome that one is sette aboute



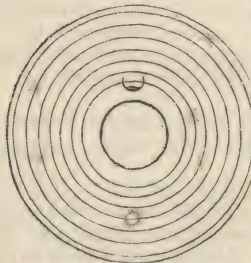
that other, and in  
suche wyse ordey-  
ned, that ther is  
more space fro that  
one to that other,  
than ther is fro  
the erthe to the  
mone / Whiche is  
further fyften ty-  
mes than al the  
the erthe is grete/  
& euerych renneth  
by myracle on the  
firmament and

maketh his circle that one grete and that other lytil af-  
 ter that it is and setteth more lowe / ffor of somoche that  
 it maketh his cours more nyghe thathe / so moche is it  
 more short and sonner hath perfourmed his cours, than  
 that whiche is furthest / that is to saye that who that made  
 a poynt in a Wall / With a compas made dyuerse circles  
 aboute, al way that one more large than another / That  
 whiche shold be next the poynt shold be leste of the other,  
 and lasse shold be his cours, ffor he shold sonner haue don  
 his cours than the greatest, so that they wene both egally  
 as ye may see by this figure to fore /

**T**hus may ye vnderstande of the viij planetes of  
 whiche I haue spoken that that one is vnder that  
 other in such wise that she that is lowest of alle the other  
 is keefe of alle & that is the mone / But by cause that it  
 is next to therthe, it seemeth greatest & most appauint of  
 alle the other, & for thapprochement of therthe, & by cause  
 it goeth so nygh / it hath no pure cleernes that cometh of  
 hym self properly, by cause therthe is so obscure, But the  
 cleernes & lyght that it vndereth to vs / she taketh al way of  
 the sonne, lyke as shold a myrour when the rayes of the  
 sonne smyeth therein, & of the refraction y myrour smyeth  
 on the wall & shyneth theron as longe as the rayes of the  
 sonne endure in the glasse in lyke maner sheweth & lygh-  
 teth to vs the lyght of the mone, & in the mone is a body  
 pollyshed and fair lyke a pommel right wel burnysshed /  
 whiche reflaumbeth and vndereth lyght & cleernes when  
 the rayes of the sonne smyeth therein / The lytil clowdes

or deliencies that is seen therein / Some saye that it is that the  
that appeareth within. And that which is water eppert  
which, lyke as a penne a myrrour which receiveth dyvers  
se colours / When she is turned therto / Other thinke other  
wyse and saye that hit happed and byfelle when Adam  
was deceyved by thapple that he ate, which greved alle  
humayne lignage / And that thence the mone was ema  
pished and his clevenesse lassed and mynished / Of this  
se viij sterres or planetes that ben there and make thair  
cours on the firmament of whom we haue here to fore spo  
ken / First were no moo knowen but the theyne, that is  
to wete the sonne and the mone / the other were not kno  
wen but by Astronomye / Neuertheles yet shal I name  
them for as we haue spoken of them to yow, Of thys  
ther ben theyne aboue the mone and byneth the sonne,  
and that one aboue that other of whom, eche hath on  
therth propre vertues / And they be named Mercurie and  
Venus / The mone aboue the mone & this theyne / is the  
sonne / which is so cleere fayr & pure, that it vndereth lyght  
& clevenesse vnto alle the world, and the sonne is sette so  
hys aboue, that his cercle is greater & more spacouse than  
the cercle of the mone / which maketh his cours in xxx  
dayes, viij sithes somoch / for the sonne which gooth more  
ferther fro the erthe, than the mone maketh his cours, hath  
CCC lxx dayes / this is viij tymes somoch & more ouer  
as the calender enseigneth, & yet more the fourth part of a  
day, that is viij houres / but for this that the yere hath dyuysly  
his begynnynge / that one begynneth on the daye, & another  
on the nyght / which is grete ennoye to moche peple, this

fourth part of a day is sette by cause alle way in four yere  
is a day consumed. Whiche is aboue in that space the Whiche  
yere is named by septer or lepe yere. Whiche in iiii yere sal  
leth ones. and so is sette fro four yere to four yere al way  
more a day. And thenne is the sonne comyn agayn in  
his first point. And that is in mydy marche. When the  
newe tyme recomeneth. And that alle thynges dralle  
to loue by the vertue of the reuolue of the Sonne. For in  
this season had the world first his begynnyng. and ther  
fore thenne alle thinge reneweth and cometh in verdure  
by right nature. of the tyme and none other wyse. Aboue  
the sonne ther be thre sterres cleer and shynnyng. and one  
aboue another. That is to wete Mars Jupiter and Sa  
turnus. Saturne is hiest of the feur. Whiche hath in his



cours xxx yere or  
he hath alle goon  
his circle. & thise  
in sterres reueyne  
thre vertues in  
thynges here by.  
nath. & ye may see  
yf ye beholde this  
figure how they be  
in orde eke aboue  
other. Whiche figu  
re sheweth it well.

How the vii plas  
netes gve the names to the vii dayes capituls

**T**hise seven planetes ben suche that they haue power  
on thynges that growe on the earth / and ha bounde  
their vertues more than alle the other that ben on the fir-  
mament, and more appertly werke, lyke as thaimpient  
sage philosophes haue enserched by their wittes / of thise  
seven planetes taken the dayes of the weke their names,  
as ye shall here / The mone hath the monday, And mars  
the tuesday / Mercury the wednesday, Jupiter the thurs-  
day, Venus the vryday / Saturnus the saterday, And the  
holy sonday hath his name of the Sonne / Whiche is the  
most fair, And therfor the sonday is better than ony of  
the other dayes of the weke / for this day is sette and re-  
scuyd from alle payne & labour / And on this day shold  
men doo thyng that shold please our lord / But syth in  
this chappere we haue touchedy of the firmament, we shal  
speke after of somme aas that come on the heuen and  
therthe / The sonday is as moche to saye as the daye of  
pces and of praysynge / for the creatour of alle thynges  
cessed this day / the Whiche made and created all /

Of the maynyng and gooyng aboute of the firmament  
and of the sterres that ben therein capitall — xxxij<sup>o</sup>

**A**bout saturne Whiche is the last planest / & hrest  
from vs of alle the vii planetes is the heuen that  
men see so full of sterres as it were sowed. Whan it is cleere  
tyme and weare / This heuen that is so sterred is the fir-  
mament, Whiche march and goth round, of Whiche me-  
uyng is so grette Joye, so grette melodye and so swete, that

ther is noman that yf he myght here it / that neuer after  
 sholdy haue talent ne wyll to do thyng that were con-  
 trarye vnto our lordy in any thyng that myght be / so  
 moche shold he desyre to come thider, where he myght alle:  
 way here so swete melodies & be alway wyth them, whereof  
 somme were somtyme that sayde that lytil yonge chyl-  
 dren here this melodye when they lallyghed in their slepe /  
 ffor it is sayde that thence they here the Angels of our  
 lordy in heuen synge whereof they haue such Joye in their  
 slepe / But how knoweth noman the trouthe sauf gody  
 that knoweth all, whiche setted the sterres on the heuen  
 and made them to haue suche power, ffor ther is nothyng  
 withyn the earth ne withyn the see, how dyuarse it be, but  
 it is on the heuen figured and compassed by the sterres /  
 of whiche none knoweth the nombre sauf gody only /



Whiche at hys  
 playste nombred  
 them & knoweth  
 the name of euery  
 rike of them as  
 he that alle know-  
 eth & alle crea-  
 ted by good crea-  
 son, at the regard  
 of the sterres that  
 may be seen, they  
 may be wel nomi-  
 ned & enquired  
 by Astronomye /

but it is a moche maistrefe, ffor ther ne is sterreo lytil,  
but that it hath in hym hole his vertue/in herbe/in flour/  
or in fruyt be it in facion/in colour or otharwyse / Ther is  
nothing in ethe that ought to be ne thair hath growyng  
but somme sterre hath strengthe andy puiffaunce by na-  
ture, is it good or otherwyse fuche as godd hath gyuen to  
it And for the firmamēt and for the planetes take this  
fygure to fore an that other syde / andy ye shal see therein  
the sytuacion of them,

**B**ut syth we haue descriued andy spoken of the fir-  
mament in this secondy partye of this volume, we  
shal speke of somme cases that come and happen on hye  
and also lowe/ Andy shal speke of the mesure of the fir-  
mament, ffor to vnderstande the better the facion and how  
it is made and proportioned, and of that whiche is aboue  
And also we shal speke of heuen/

**T**hus fynnyssheth the seconde partye  
of this present volume,

Here begynneth the thirde parte of this present volume  
And declareth first how the day andy the nyght come at  
p<sup>o</sup>

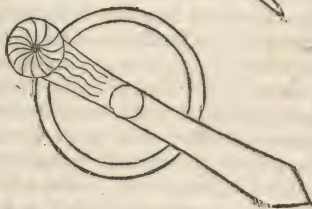
**I**n this thirde and last partye of this present booke  
we shal fynnyssh it wyth spekyng of the fautes of  
astronomye/ And I wyl declare to you first how the daye  
cometh and the nyght and for to make you vnderstande

of the Eclipses/And also for to vnderstande other thinges/the Whiche may moche prouffye to them that Wille do payne to knowle them/for to gouerne them the better after the disposicion of the tyme,

Here declareth how the daye and nyght comen

**T**hrouthe it is that the Sonne maketh his toorne & cours aboute therthe in the daye and nyght and gooth egally euery houre/And also longe as he abyeth aboute therthe / so longe haue we the daye of the day , & When he is vnder therthe, thenne haue we the nyght/lyke as ye went tomyng abrennyng candell aboute your hed or as ye shold bere it a lytel farther of, Round aboute an apple/And that the candell were alway beynnyng/thenne the partye that were alway ayenst the candell shold alle way be lyght, And that other partye that is furthest fro it shold be obscure and darke/ Thus in lyke wise with the sonne by his propre nature for to be day and nyght aboute therthe, he maketh the day to growe before hym/ And on that other parte the erthe is vmbraue & darke by hynde hym and Where as he may not shyne / And this is the shadowe of the nyght Whiche the daye of the day taketh a way from vs/ but for as moche as the sonne is moche greater than therthe, the shadowe goeth lytel and lytel tyl at thence it cometh to nought / lyke the shadowe of a clocke endureth after the stroke, But yf the sonne and therthe were of one lyke greynesse, this shadowe shold haue none ende, but shold be all egal without welynyng / And yf

thet the be-  
 re greater  
 than the  
 ſone / then  
 ne the ſha-  
 dowe of þ  
 ſone ſhold  
 goo enlar-  
 gping and  
 be more /  
 as ye may  
 ſee þ four  
 me by thi  
 ſe thre fy-  
 gures fo  
 lowping &  
 alſo ye  
 may percei-  
 it otharwi-  
 ſe without  
 figures /  
 Take ſo  
 me darke  
 thing that  
 may recei-  
 ne lycht  
 within it,



as of tree, or of ſtone or othar thyng What it be that may  
 be ſeen thurgh the ſette that to fore your open, a penſe

that thing that ye wold see is it the heuen or earth or any  
 other thinge yf that thinge that ye holde is more broader  
 and larger than your two eyes be a fonde / it shal take  
 away the sight apenst that Whiche is no broader / And  
 yf the thinge be alle egale in lengthe as moche as ye  
 may stratche your two eyes, as moche shal it be taken fro  
 you as the thinge shal haue of gretnesse / as ye may see by  
 this figure byneth an that other fyre / And yf the thinge  
 haue lasse of gretnesse than the lengthe is byllene your  
 bothe eyes / it shal take fro you lasse for to see / as wel as  
 gre as fewe, that it is of largenes of that Whiche ye wold  
 see / And whan ye put the thinge fether fro your eyes, so  
 moche the more may ye see of that other part ouer and  
 aboute you / so that ye may se all / In lyke wyse is it of  
 the sonne Withoute any doubtance or variacion / ffor it  
 passeth therthe in gretnesse so that it seeth the heuen al  
 aboute the sterres and all that is on the firmament.

Why the sterres ben not seen by day as wel as by nyght  
 capituls ii<sup>o</sup>

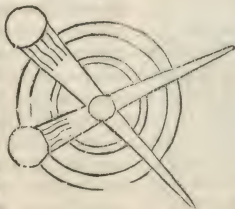
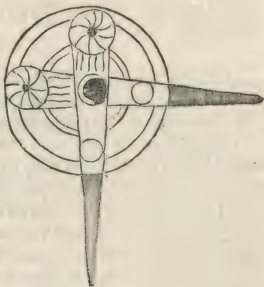
**T**he sterres of the firmament on Whiche the sonne  
 endreth clernes make contynuellly nyght and day  
 thar tomyng & cours wylth the firmament wound aboute  
 aboute as byneth / But them that ben ouer vs we may  
 not see by daye, ffor the sonne by hys grete clernes  
 and lyght taketh from vs the sight of them, In lyke  
 wyse as ye shold do of candellis that were here brennyng  
 from yow, And yf ther were a grete fyre brennyng

by the one you and the candell is, and hady grete flammes &  
 lyght / it shold take away fro you your sight that ye shold  
 not see the candell is. And yf the fyre were take away &  
 put by hynde yow / ye shold incontynent see the candell is  
 to fore you lympyng. Thus in lyke wyse I save yow of  
 the sterres that may not be seen by daye, as longe as the  
 sonne maketh his towe and cours aboute therthe. And  
 when the sonne is vnder therthe the sterres ben seen by  
 vs. / But tho sterres that ben ouer vs in the soner on  
 the day tyme / in wynter they be ouer vs in y nyght / & they  
 that be vnder vs in the wynter be ouer vs in y soner. ffor  
 tho sterres that we see in the soner by nyght we may  
 not see them on the day, ffor the sonne that goth woundy  
 aboute vs taketh fro tho sterres their clernes that ben on y  
 day tyme. Where the sonne is vnto the tyme that he draweth  
 hym vnder, but alle they be lyght what soner part they  
 towe as wel by day as by nyght as longe as the sonne  
 goth aboute hye andy lowe shynnyng sauf the whiche ben  
 hyd by therthe fro vs, ffor as longe as the shadowe may  
 compryse it / the sonne may geue them no lyght, that ye  
 may vnderstande by the figure, thus the shadowe discrea-  
 teth by the sonne whiche is moche greater than therthe /  
 and penyssheth in lassyng. And it endureth farther fro  
 therthe / than the mone is hye, but it faylath aboute the  
 mone /

Wherefor the sonne is not seen by nyght as it is by day  
 capitulo

The erthe is such, that she defendeth the day whiche  
 the sonne geueth vs, yf therthe were so clew that

men myght see thurgh / thenne myght the sonne be seen  
 continually as wel vnder therthe as aboue, But it is  
 so obscure and darke, that it taketh away the sight fro vs  
 And it maketh the shadowe to goo alle al way tomyng  
 after the sone  
 Whiche maketh  
 as many tor /  
 nynges aboue  
 therthe as the  
 sone doth, Whi:  
 che alle way is  
 apent it / ffor  
 When the sonne  
 ariseth in the  
 morning in  
 the east, the sha:  
 dowe is in the  
 West: / When it  
 is right ouer  
 aboue vs at  
 mydday / thene  
 is therthe sha:  
 dowe vnder her  
 And When the  
 sone goth down  
 in the West, the  
 shadowe of it is  
 in the east, and  
 thene When the

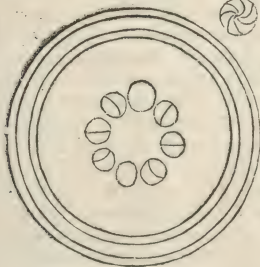


sonne is vnder, We haue thenne the shadowe ouer vs,  
Whiche goth drawyng to the West/so longe til the sonne  
ariseth and shyneth & rendrith to vs the day, And this  
may ye see by thise two figures to fore an that other spce/

How the mone receyuech dyuersly her lyght and clere-  
nesse capitulo iij<sup>o</sup>

**S**ay that ye haue vnderstande What it is of the daye  
and of the nyght, Wille ye thenne after see the faite  
of the mone/ And how she receyuech lyght of the sonne,  
She receyuech lyght in suche maner that she is contynu-  
elly half full in what soeuer place she be. And whan we  
see her wound/thenne we calle her full/ But how moche she  
ferther she is fro the sonne so moche the more we see of her  
apparayle/ and whan she is right vnder the sonne/ Thenne  
she apperith not to vs/ for thenne she is bytvene ther  
the and the sonne & thenne she shyneth toward the sonne  
and toward vs she is alle darke. And therefore we see her  
not/ But whan she is passed the point and is remainde  
fro the sonne/ thenne begynneth her clerenesse to appere to  
vs as she were horned, and so moche as she withora weth  
her fro the sonne somoche more apperith she shynyng/ and  
thenne whan she apperith to be half ful of lyght, thenne  
hath she gon a quarter of her cercke. Whiche is the fourthe  
parte of her toorne and cours that she goath euery monath  
and thus alle way her clerenesse encreasyng and growyng  
she goth til she be alle wound fayre and clere in semblance;  
as of a welle/ and that we calle the ful mone / Thenne is

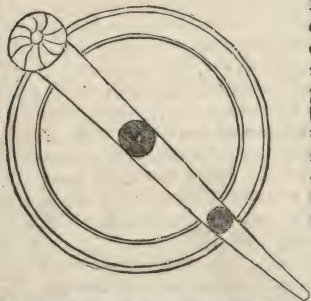
she right vnder the sonne as she may be right ayons the  
 sight in such wyse that alle her lyght is turned to ward  
 vs/ & thence is that she byllene the sonne & the mone / so  
 that we may not see them bothe vpon that the, but right li-  
 til, but one of them may be seen, for when that one goth  
 down in the west, that other ariseth in the east, & so at euen  
 or moyn may bothe be seen but not longe / for that one  
 goth vnder that the & that other cometh aboue / & thence the  
 mone which hath ben opposit of the sonne & hath goon  
 half her cours thence she goth on that other side approching  
 the sonne, & begynneth to lasse her light & mynusse it til  
 it be but half agayn, & thence hath she gon thre quarters  
 of her cercle, & is thence as nygh the sonne on that syde/  
 as she was at the first quarter on that other syde / so ap-  
 procheth ner & ner til she appere horned as to fore, & thus



she goth til she be  
 al failled that we  
 may see nomore  
 thence of her / for  
 thence is she vn-  
 der the sonne as ye  
 may see by this  
 present figure / &  
 I saye nomore  
 herof, but that she  
 is thence byllene  
 y sonne & ther the

**T**happeth ofte tymes that the mone muste needes lose her lyght. And that happeth Whan she apperith most full. And she becometh as dymysshed a way, and waxeth lytil and lytil/till she be all faylled, ye haue herd here to fore how the mone taketh lyght of the sonne, that at a leys she hath half her lyght hole, But Whan it is so that she is in eclipse, thenne hath she no lyght in noo parte / And this happeth neuer but Whan she is torned right so that the sonne couereth her ful lyght / ffor the mone goth not al way so right at woth the Sonne, ffor somtyme she passeth in her cours by suche a way that therthe shadoweth her all ffor therthe is greater than the mone is, & therefore Whan therthe is iuste byelene the sonne and the mone, thenne she thus shadoweth her, ffor byelene the sonne and the mone is a lygne Whiche delyneth somoche to the mone by Whiche the sonne smyteth his Rayes in her as longe as ther is no lettynge by therthe, ffor the more that therthe is byelene them the more is the mone shadowed / And the lasse that it is byelene somoche lasse is the shadowe / And the mone lesseth the lasse of her lyght that she receyueth of the sonne, Whan she is so shadowed, thus ye may vnderstonde, yf a lygne passed thurgh therthe by the poynt of the myddle of it, & stretched that one ende vnto the body of the sonne in suche wyse by right sight that it endured on that other ende vnto the mone / Whiche euery moneth goth here and there, hyer and lower / yf she were so euery ayenst the sonne, thenne shold she falle euery

moneth in that shadowe Whiche on alle partes shold em :  
 pisse her lyght/Whiche thenne myght not come to her for  
 thathe in no wise, ffor the farther she is fro the right lyg:  
 ne, so moche hath & receyue she the more of lyght. And  
 When she is so that thathe is opposite bytweene them  
 than loseth the more her lyght / Thus is seen somtyme  
 the more in the myddle of his moneth lose his lyght &  
 dark, When she is most ful. And her lyght turned vnto



darkenesse  
 Whiche we  
 calle the e/  
 clipse of the  
 mone, as  
 ye may wel  
 see and vnder/  
 stande by  
 this figu:  
 re yf ye  
 beholde it  
 well/

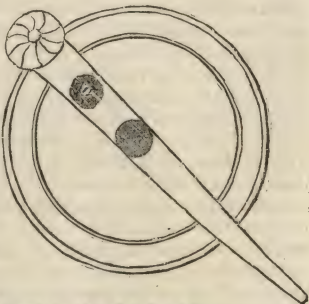
How the Eclipse of the Sonne cometh. cap. vi.

**I**t happeth somtyme that the sonne lesseth his clere:  
 nes & the lyght in the playn daye ffor it goeth as to  
 decayne & is called in latyn eclipse. This eclipse procedeth  
 bicause of defaulte of light, and it happeth in this manere

that Whan the mone Whiche is vnder the sonne cometh  
right byllene vs andy the sonne, thenne in the right  
lygne it becometh that toward vs the mone taketh andy  
receygneth the lyght of the sonne on hye/so that it semeth  
to vs that is desaylled/ffor the mone is not so pure that  
the sonne may shyne ouer her/and thurgh her as thurgh  
an other sterre, Alle lyke as of a candell, Whiche is sette  
ferre fro your sight, and a fer ye holde your hande right to  
fore the candell/thenne ye shold not see nothyng therof/  
Andy the more right ye holde your handy byllene / the  
more lasse shold ye see this candell, And somoche ye may  
sette your hand right to fore your eye and so ferre / that  
ye shold see nothyng therof/ In this maner I telle you  
of the eclipse that byllene the Sonne andy the Mone  
is not one waye comune, but the mone goth an other  
waye Whiche detourneth her a lytil from the Sonne,  
Wherefore vs byllene to vnderstande that the mone goth  
oftymes Whan she is byllene vs andy the Sonne som-  
tyme aboue andy otherwhyle byneth, here andy there as  
she riseth andy decayneth, But Whan she passyth in the  
right lygne euen byllene vs & the sonne, thenne taketh  
the mone fro vs the lyght & clernes of the sonne in such  
wyse as we may not clerly see her in that pias, ffor  
thenne shadoweth she therthe / andy keepeth the rayes of  
the sonne that they may not shyne on thathe, & they that  
ben in this parte haue in their sight y shadowe behynd them  
But it apperith not comunely to alle men thurgh al  
the world / ffor the mone is not so grete nother nygh  
as all thathe, therfor she shadoweth not all, but only where

He is in the right bygne bytween thathe and the sonne /  
 And thow the philosophers were wont to goo. Where as  
 they knewe it ffor by their wyte & studeye they had lerned  
 for to approue the daye and tyme When suche thynges  
 shold happe / By Whiche they prauyd plenty of thynges.  
 Wherefore they preyed moche our lord / Thus see we here  
 bynath the eclipse of the sonne aboue vs. When the mone  
 is right vnder the sonne for as moche as she is bynath  
 the sonne and aboue vs. And thence the sonne passeth  
 the right bygne and goth departyng and wythdrawyng so  
 moche that

she appe:  
 rith as she  
 dyd afore,  
 and then;  
 ne the mo:  
 ne departed  
 is horned  
 thre dayes  
 after this  
 Eclipse /  
 And by  
 this figu:  
 re ye may  
 vnderston:  
 & playnly this that ye haue herd here tofore /



Of the eclipse that happened atte deith of our lord godd at  
 pitulo

**T**hus as the mone taketh away fro vs the light of  
the sonne. So it happeneth of tyme that that the taketh  
away the light of the mone as to fore is declared. But  
the Eclipse of the mone may not be in no wise but when  
she appereth most full, ne the eclipse of the sonne may not  
be but when the mone is all waned and faylled and that  
we calle the coniunction but yf god which may all thin-  
ge chaunge and differe at is playfir make it to come or  
happene otherwise, lyke as it happed at suche tyme as our  
sauour Iesu cryste was on the crosse, at which tyme the  
light & brightnesse of the day faylled fro mydday vnto þ  
ix hour of the day, & thene was the mone vnder that the at  
the full as moche as she myght be, which thenne in no  
wise myght empass the light of the sonne, & the day at  
that tyme was as darke and obscure as it had ben propre  
myght, which by nature at that tyme shold haue be bright  
& pure, for which cause seynt dionys which at this tyme  
is shryned in fraunce, & thene being an escholaire in grece  
a paynem like a grece clerke as he was, for he knewe mo-  
che of astronomye, when he apperceyued this grece obscur-  
te & darke, he had right grece meruaylle, & fonde by astro-  
nomye that this myght not be by nature ne by reason, that  
the eclipse of the sonne shold happe & falle in suche season,  
thene saide he a darke worde in this maner, or the god of na-  
ture suffreth grece to torment by wronge, or all þ world discor-  
deth & shal desolue & faylle, as it that muste take an ende, &  
thought in hym self that he was a grece god that so su-  
red & that he had power & myght aboue all othe goddes, as he  
that beleuid on many goddes after his lawe, thenne this

holy dionys made an aulter in his oratorye alle about the  
 other aulterers & also a parte where as no persone repayred  
 but he hym self only, by cause he wolde not be reputed in  
 myshelue/& Whan it was made & he had seyn it, he called it  
 the aulter of the god vnknowen & worshipped & adoured  
 hym/and helde hym for a right deue and grete godd/ It  
 was not longe after this / that the holy doctour Seynt  
 poul cam to this place where seynt dionys was/as he that  
 kille hym for a right grete clerke, And by commynca-  
 cion andy prechyng of seynt poul, he was sone conuerted  
 by the helpe of our lordy Whiche wrought so thain / that  
 whenne he had very knowleche how our lordy had suffred  
 his passion / for they were bothe good clerkes as is more  
 playnly conteyned in their legendes, And thus was the  
 noble clerke saynt dionys bycomen a good and very crys-  
 ten man Whiche all his lyf to fore had he a paynem, and  
 he so employed his sciencce & his tyme/ fro that day forthon  
 that it auaylled hym gretly to the helthe of his soule,  
 This eclipse receyuid hym not ne this that he kille af-  
 tronomye / but he bycam after a man of so goode andy  
 holy lyf/ that he gate for his reward the blysse of heuyn /  
 ye haue herd the saynt of eclipses yf ye wyl vnderstande  
 them well / And ye shal not fawe the werke ne the lasse  
 auaylle you, for to knowe it may moche prouffyte to  
 euery persone, for suche demonstraunces ben signefycacons  
 of grete vertues & thynges that ofte after happen & falle/  
 This fynde wel astronomers by Astronomye/as som-  
 tym searce and vffaulte of goodes, or of a grete warthe  
 or warre/or deeth of kynges or prynces/that fallath in the

World, as they may enquire and seeke by thair science &  
 reason / This Eclipse that was so grette signified the death  
 of Ihesu Cryst / And it ought wel to come otherwys for  
 hym, than for another / For he was and is by right lord  
 and kyng of alle the World / and may affeete and resolue  
 it / and ordeyne at his good playse, the other eclipses co-  
 me by nature Whiche receyve on thair thair vertues of  
 thynges that ben to come / For it byhoueth alle to synesthe  
 and come to nought, alle that is on thair & that shortly  
 God made not the firmament ne the steres for nought,  
 Whiche as sayd is goth to ruyne ouer & aboue vs / And  
 geueth to the steres names and vertues in heuen and in  
 erthe / eche after his myght on alle thynges that hath  
 growyng / For ther is nothyng but it hath somme power  
 for as moche as it hath growyng, suche as it ought to  
 haue by nature and by reason, We shal now for this present  
 leue for to speke any more of the eclipses, And shal re-  
 compe and declare of the vertue of the firmament and  
 of the steres / For who so wel knowe the vertue of them /  
 he shold knowe the trowth of alle suche thynges that is  
 byneth here on therthe by reason of nature / Whether the  
 thynges were obscure and darke or not,

Of the vertue of heuen and of the steres. ca. — viij<sup>o</sup>

**N**OW Wylle ye here of the science by the Whiche men  
 gette sapience for to knowe and enquire the thin-  
 ges that may happen in therthe by the Werk of right na-  
 ture Whiche is figured by the World / The huenes and the

stones ben the very instruments of nature to the world  
by whiche she worketh alle as god Wille as wel nygh as  
ferre / Who that coude knowe her myght / he had knowlege  
of alle thyng that sayd is / as wel of the stones that ben  
on heuyn whiche haue vertues on therthe, whiche god hath  
gyuen and graunted to euerych and specially to the sonne  
and to the mone whiche gyue lyght vnto the world /  
Wythout Whom nothyng bypnyng may be, ffor by them  
growe alle thynges that be in this world / and whiche  
haue ende and begynnyng, this consenteth and perryfeth  
he that is almyghty / Alle dyuersitees that be in persones  
and whiche haue dyuersitees of making and of corage,  
and alle that happeth by nature / be it in herbes, in plantes  
or in bestes, this happeth by the vertue celestyal whiche  
god geif to the stones. Whan he first created the world /  
and that he sette them and endowded them wyth suche na-  
ture that he ordyned them to goo round aboute the world  
ayenst the turning of the firmament / And by the prou-  
nyng and by their vertue whiche hath in heuyn, lyue alle  
thynges that ben vnder it / And yf it pleasyd our lord  
that he wolde holde the heuyn al styll in suche wyse that is  
turned not aboute, ther is nothyng in alle the world, that  
myght moue hym / In hym shold be no vnderstondyng  
nomore than in a deade body / whiche feleth nothyng ne  
therin is no wytte ne vnderstandyng ne moouyng as he  
that hath no lyf / in suche poynt shal euery thyng be Whan  
the heuyn shal leue his moouyng / Alle thus shold they be  
neuer mooue / tyl that the heuyn had agayn his moouyng  
And therne shold they be other wyse / but who that thynke

myght Use his Wytte & see What he shal be/moche myght  
he see of semblaunces and of dyuase contenaunces in  
other men that myght not remene them, ffor yf ther were  
no moeyng on the heuyn/ther is nothyng that myght  
lyue on eithe. Also god Wyll that it so be that all thyng  
hath establisshid by right. Thus was the Wyll of godd  
in Whom alle vertues habounde for to fourme the worlde,  
ffor he made ne created neuer thyng/But that he gaf to it  
suche vertue as it ought to haue. Ellis he had made som  
thyng for nought and Without reyon, but he dyde not so,  
ffor he neuer failled in no thyng/he made and created all  
the sterres and gaf to euerych his vertue. And Who that  
Wille not thus beleue, In hym is neyther memoire ne  
reyon/ffor we see openly that the mone taketh lyght, Whan  
we see her all full/ffor the man hath thene neyther mem-  
bre ne wyne/But that it is ful/Whan it is in the cours of  
humours and suche thynges, And in lyke wise it happeth  
on alle bestes, ffor they haue thenne that heedes and other  
membres more garnysshid of margh and of humeurs/  
And the see also floweth and ebbleth in his cours every  
moneth/Wherof it happeth that they that ben nygh the see.  
Whan they knowe that the mone is ful. they Wythdrawe  
them fro the see on hys. And saue them & theyre meynas-  
ge. And in this poynt they Wythdrawe them and holde  
them in hys places vnto the tyme that the see Wythdra-  
weth and lasseth agayn. And thus do they every moneth  
But alle this happeth by the mone Whiche is one of the  
seuen planetes, In lyke wyse is it seyn of the sonne/that  
after the Wynter Whan he begynneth to mounce/he causeth

the fruyt to be brought forth of therthe, and apparailleth  
the trees wyth leues / and alle verdure to come agayn /  
And the byrdes begynne agayn their songes for the swee-  
tenes of the newe tyme. And whan he relaxshith and wel-  
neth, he maketh the wynter to begynne & causeth fflowres  
and luyes to faylle and falle so longe tyl he begynne to  
mounte agayn as to fore is said / Seyth that these two  
seerres haue suche vertues, and cause suche thynges to be  
don. The other whiche ben purtreayed on the leuys, were  
not made to serue of nought. But to eueryche is ordeyned  
his vertue and his right after his nature. Wherefore they  
make dyuersytees in thynges that ben on therthe. And  
the mouynges of tyme, of whiche that one cometh soone  
and that other late. And the fruytes that come on therthe  
somme come sone and erly and the other late, and ben  
otherwhile sonner ripe in one yere than in an other, and  
more assured of tempestes and other greuaunces. And  
thus chaunge in sondry maners, for one somer is softe  
and moyste. And another is depe and wyndy. Of the  
wynter it happeth of tyme that they chaunge so that one  
is colde, rayny, and more desplaynaunt than the other. And  
another shal be more Iopous & lasse damageable. Thus  
is seyn that the one is depe of somme viciaylle or other  
thynges. And that other shal be plentuous. And also  
it is ofte that ther is plente and good chepe in one yere,  
In an other yere it is hady in grete cherte, & is of grete  
scarfete. this fallyth somtyme and ofte. Alle these dyuer-  
sytees cause the seerres whiche ben on the leuys. But alle  
this is by the Wyll of our lord, that hath sette euerych in

his propre place Where he maketh naturallly his cours/and  
euerich dyuastly ffor yf none other thyng had his vse in  
tymes sauf the sonne only wythout moo/as he that goth  
wyfely by the firmament euer yere / and mounteth as  
moche and as hys in one forme as in an another/and as  
moche descenath in one Wynter as in another euer day  
egally til that he come in to his right poynt/and Iohnath  
that other after hym Where he was to fore, this knowe wel  
Astronomers that he gooth euer yere aboute the heuen  
one torme/And Where he is this day, in the same place he  
shal be this day a yere Ther by is it knowen that yf none  
other had no power, thenne sholdy euer yere be lyke other/  
euer yere alway sholdy be lyke as the yere to fore was,  
And euer moneth sholdy be lyke the same as eueriche  
sholdy come, that is to Wyte, one Janpuer lyke another  
Janpuer and ffuuerer lyke another ffuuerer/and in lyke  
Wyse alle the other y moneths / ffor the sonne goth alle  
lyke in one moneth / as he shal the next yere in the same  
moneth, And this day shold reassamble and be lyke vnto  
this day a yere in alle maner thyng, that is to Wyte of  
hete, of colde/ of fair weather, of rayne and of other thyng/  
ges euerich after their comynge all the yere duryng/  
Thenne shold it falle by right nature that in all the so-  
mers and all the Wynters that euer haue ben and shal be  
shold not come no dyuersitees/And all the tymes shold  
be lyke as they that by the Sonne shold be alway wene-  
ned/eschauffed and contynuellly gouerned/ ffor he goth  
egally alway, and endeth his cours euer yere/and hol-  
deth his right way in one estate/as he that goth not out

of his Raye / Thus is he the right Kple and patrone of  
all the other sterres / ffor it is the most hy of all the other  
by the grete cleernesse that is in hym / and in all thynges  
by hym / and he hath on therthe more power on thynges of  
Whiche may be enquired of nature reason and right than  
all the other sterres / yet somtyme they restryne his be-  
tes / and after they enlarge them after that they be fer or  
nigh / as he otherwhile hath nere / lyke vnto a kynge  
Whiche is the greater lord and the more myghty in hym  
self for his hyghnesse than ony other of his peple / neuer  
les he hath somtyme nere of them for to be holpen and  
serued of them / ffor how moche the nearer he is to his pe-  
ple / so moche more is he stronge and puissaunt / And the  
ferther he wythdraweth fro his folke / so moche the lasse he  
employeth of his werke / In lyke wyse I saye to you of  
the sonne Whiche is as ye may vnderstande / the greatest /  
the most myghty / and the most vertuous / of Whiche he  
hath greater power in earth than ony other sterre may ha-  
ue. But the other haue their power aueried in his degree.  
But syth we haue recounted to you the shortest wyse we  
may of the vertue of the firmament / we shal declare to  
you hereafter in short how the world was mesured as wel  
in heygth as in depnesse / and on alle sides of lengthe and  
bred by them that knelle the reasons of the viij sciences /  
Of Whiche Geometre is one / by Whiche the sonne / the  
mone / the earth / and the firmament ben mesured as wel  
wythin as wythout / how moche it is of gretenes / and  
how moche it is fro the earth to the firmament / and alle  
the gretenes of the sterres / ffor this is proued by right

by holding / And they that found this science perceiuing  
that it myght not be knowen truly by astronomye ne the  
nature of the sterres without knowyng of their mesu-  
res, Therefore wolde they mesure them and proue al their  
grete nesse /

Wherefore and how they measured the World. ca. — ix<sup>o</sup>

**F**irst of alle, the auncyent philosophers wolde me-  
sure the gretnes of the World all round aboute ther-  
the tofore any other vertue / by whiche they prouyd the  
hight of the sterres, and the gretnes of the firmament  
all aboute / And they coude not fynde more greter mesure  
to be mesured, And whan they had mesured therthe how  
moche it had of largenes all aboute / And how moche it  
had of thycknes thorough / they enquired after of the  
mone by cause it was lesse hye fro therthe & most nyghst  
therto. And after they enquired of the sonne how fere  
it was fro therthe, And how moche the body therof had  
of gretnes, And they founde it moche more than all ther-  
the was, And whan they had mesured thise thre thynges  
the Sonne, the Mone, and therthe, They myght lightly  
after enquire of the othe sterres / how moche euerych is  
nygh or fere / And the gretnes of euerych, Of whiche  
they founde none, but his body were of more gretnes than  
alle therthe is / excepte only thre of the planetes without  
more, whiche ben Venus, Mercurye, & the Mone / whiche  
is the thirde / and euery man may enquire this, yf he knowe  
the science of geometrie & the science of Astronomye

With all, ffor that muste he knowe first to fore he may  
 fynde and knowe the trouthe/But for as moche as alle  
 be not good clerkes ne maistres of astronomye that may  
 proue this, We wil recounte here after how moche the earthe  
 is longe/And how thycke it is thurgh/And also how  
 moche the mone is aboue therthe, And the sonne also  
 Whiche is aboue the mone/And how moche eche of them  
 hath of gretenes lyke as the kynge tholomeus hath pre/  
 ued/and also we shal speke after that of the sterres and  
 of the firmament/Of alle this we shal saye to you, but  
 first to fore all I shal recourte to you of the saytes and  
 wordes of the kynge tholomeus / Whiche knewe so many  
 demonsttraunces of apparicions/and somoche loued astro/  
 nomye that he wolde serche alle thysse thynges/And we  
 shal saye to you of somme thynges. Whiche ben not con/  
 trarie to you/yt ye wyl wel vnderstande & receyue them  
 by Whiche ye may lerne som good/And thenne after we  
 shal mesure to you the world the best wyse we may/Now  
 entende ye of the kynge tholomeus/and of the werkes of  
 somme other philosophes for youre owne prouffte,

Of the kynge Tholomeus and of somme other philoso/  
 phes capitula e

**T**holomeus was a kynge moche subtil in Astrono/  
 mye/This tholomeus was kynge of egipte Whiche  
 held the contrie longe tyme, Ther were somtyme many  
 kynges that were named Tholomeus/But emonge the  
 other this was he that knewe most of Astronomye and

that most enserched of the sterres/and more vnderstode  
of them than the other, of Whiche he composed and made  
plante of right fair volumes and booke, And many dy-  
uase instrumentes by Whiche was founde apparly all the  
greatnes of thathe / and the heyght of the firmament /  
And how the sterres make their cours both by nyght &  
by daye / By hym were founden first the oryloges of the  
chirches Whiche begynne the houres of the dayes & of the  
nyghtes / The dayes passe fast on wherfor the chirches ha-  
ue grete neede to haue good oryloges, ffor to doo that by al-  
way the scrupse of our lord at our competent and due  
as wel by day as by nyght, ffor godd loueth moche for to  
be adoured and scruped entially and ordynatly every day,  
ffor the Orysons that ben sayd and recyted every day in  
the chirches playse more to our lord than do they that ben  
said in many other places, And therfor the oryloges ben  
necessarpe in every chyrche / And men serue godd the better  
in due tyme and fare the better / and lyue the lenger, ffor  
yf they willed soo them self to praye at a certayn hour /  
And at an other hour in lyke wise to ete / and other thin-  
ges in his right hour / it shold be a lyght thyng to doo  
and plesse godd, yf men woldd applye them as wel to suche  
thynges / as they doo to doo that Whiche confoundeth and  
steeth them, that is to wete that they be all enclyned to  
conquer the riches, of Whiche they cesse not nyght ne  
daye, And wene to prolonge their lyf therby, But they  
amasse and gete grete tresours / and purchasse their deth /  
ffor by the grete goodes that they assemble on alle sides /  
they put them in suche thought and myne, that they lese

ofte thair Wytte & vnderstandyng / and also thair mynde so  
that they may not encline andy thynke on thoo werkis  
that wolke thair saluacion as they ought to doo / andy by  
suche werkis shold they be in more ease and lyue longer,  
and please better our lord. Andy shold also haue more hel /  
the of body and of soule / but they loue somoche the Wy-  
nyng of the goodes of the world, that they leue that  
Whiche shold more auayle and prouffye them / I wote ne-  
uer. Wherefore they gete this hauior and good, for they lo-  
se thereby the ease of the worlde / by cause whan they wene  
to sette them in ease and to be in pce, thenne cometh deth  
and maketh them to dye with right grette sorowle, for the  
grette couetyse of the goody andy the payne that they haue  
made alle way to gete it without ordynaunce and mesure  
hath moche the more hastely brought them to their deth /  
Andy so ben many men dedy, that yf they hady ordeyned  
thair affaires and besynesse as they ought to do at euery  
hour competently and by ordre / Whiche yet had ben a lyue  
andy in goody helthe, Andy so thus ye may see how they  
abregge thair dayes and auaunce thair deth / for atte lon-  
ge, Nature may not suffre dyse mayntenes vnresonable  
ne the soeeyn aggrauacions ne griefs, of Whiche by thyr  
folyes they trauaylle nature, andy it dyspleyth moche  
vnto gody. Andy also no goody may come therof. But  
gladlyer andy wyth better Wyll they trauaylle and more  
dyligently for to Wyne andy gete the worldly goodes /  
than the loue of gody. Andy neuer do they thynge by  
ordre, One day goon they erty to the churche / andy another  
day late or at suche an hour / as they wene that it shall

not hurte them to auance their gayne and? Wynnynge,  
Thus go they neuer to churche for to pray vnto god vnto  
the tyme that they wene that they shal Wynne nomore  
worldly goodes. But they Wynne the lasse, for they serue  
god in vayne. And god shal reudre to them their reward/  
and? they shal bye right dre that they leue to serue hym,  
for he may reudre to them more mayte in one day, than  
they may gete in a thousand yere. Suche peple ben soles  
& euyl aduysed, Whan of nought they wene to serue hym  
that alle knoweth and alle seeth, ye the lest thought that  
they thynke/ye ben ther somme. Whan they goo to churche  
they goo not in entencion to praye god? but only for to  
gete the loos and goodes of the world. And? praye more  
for their richesces, that god? sholde kepe and? multelye  
them, than they do for the saluacion of their soules. Whiche  
ben in grete paylle to be perissed. And it is a grete mer-  
uaylle of suche maner of peple / that thynke wel in their  
herres and knowe wel that it is euyl that they do, yet for  
al that/they amende them not/of Whiche it is grete pyte  
Whan they so folowe the deuyll Whiche is so feble a thyng  
fro Whom alle euyl is fourden. Early the deuyll is ful of  
myguyte and withoute powre and strengthe ouer any per-  
sone/of hym self/for he may not wynquyssh ne ouerco-  
me, but hym that consenteth to his Wyll/for Whom that wil  
conduyte and rule hym self well. The myguytees of hym  
may not nope ne greue/no in no thyngs traueylle hym /  
of Whiche he hath cause to forewe fore, as longe as he wil  
dispose hym to doo well. Thenne may wel be sayd. sp. /  
for they ben more than paylled Whan he ouercometh them

so feblly and taketh them in their cruell dees and synnes  
and leaeth them to perdition, Where neuer they shal be with;  
out payne ne neuer shal haue Joye, ne in no wise haue hope  
of mercy / Of this purpos we shal saye nomore now, but  
recounte of kynge Choloricus, the Whiche employed his  
tyme in the vertues of our lord god / Out of his booke  
were draught the nombres of Whiche the yeres ben ordey-  
ned / And of the same is founde the cours of the mone /  
by Whiche is seyn When she is newe / Of Whiche Iulius  
Cezar Whiche of Rome was Emperour made a booke  
called the sommes / the Whiche is ful necessarye in holy  
chirche, and it declareth the golden nombre of the ka-  
lender / ffor by the kalender is knowen the cours of the  
mone, and of alle the yere, by Whiche is also knowen  
how we ought to lyue after reason every daye / That is to  
wete in eynge and drynkynge / and in wo:shippynge  
our lord on hys dayes and symple, and for to solemp-  
nise suche dayes as holy chirche hath ordeyned and  
by blessyd sayntes establisshed, By the kalender we  
knowe the holy tymes as the ymbre dayes, the lence ad-  
uente / and the hys dayes and festes that be ben most  
bounden to serue god / ffor to gete his mekymable Joye  
and glorie, Whiche our lord hath promysed vnto his  
good and trewe frendes Whiche with good herte serue  
hym / All this lerneth vs the kalender, the Whiche was  
draught out of Astronomye, Whiche the good kynge Tho-  
lomus loued so muche, and he knewe more than any  
other man sauf Adam Whyche was the first man, ffor  
Adam knewe alle the seven sciences lyterall entperly

Withouth saylling of a Worde / As he that the creatour ma-  
de andy fourmed / With his propre handes / And so Wolde  
our lord haue hym fourcayn in beaute / in Witte & in streng-  
the / ouer al them that shold be born after hym / vnto the  
comyng of Ihesu Crysste sone of god / the Whiche had gy-  
uen to hym suche vertues. Ne neuer after Adam gaf he so  
muche to one man / ne neuer shall. But anon as he had  
consented & commysed the synne defenced / he lost somuche  
of his Witte and power / that anon he became a man mor-  
tal / And he was suche to fore as he had synned / that he  
shold neuer haue felte deth / Ne alle the descended of hym  
shold not haue had lasse mayte than he. in Joye. in solace.  
and in redypt of paradys terefter alle to gode and born  
and nourysshed / Withouth synnes / and after in heuyn  
glorified / But yeth they tasted of the fruyt Whiche  
god defenced them / his Witte and his entendment were  
so destroyed and corrupted by his synne / that alle the  
abyde entetched and fyllid / ther by / ne ther is nothing  
vnder the firmament / but it is worse ythen than to  
fore and of lasse value. for the sterres geue lasse lycht /  
than they dyde to fore / Thus alle thynges empoyred of  
their goodnes & vertues by the synne of Adam / Whiche god  
had made for man / as he that wolde make hym maistre of  
all the goodes that he had made. But anon as he had cor-  
rupted the synne / he felte hym so bare of his Witte & enten-  
dement strengthe & of his beaute / that hym seemed he was  
al naked / and that he had losse all goodes as a man put  
in peple. But not withstondyng this. yet aboue with hym  
more Witte. strengthe and beaute / than euer ony man had

syth) and to the regard of thise three vertues that adam  
had/ the kynge dauid that was so vertuous and wyse had  
ii sones whiche myght be compared that one to the beaulte  
of Xaam, and that other to his wysedom/ absolom myght  
be compared to his beaulte and Salomon vnto his wit-  
te and wysedom / And Sampson the forte vnto his  
strength / Thus were thise three vertues in Xaam so par-  
feghly that noman syth myght compare wyth hym / ne  
the ii sones of dauid ne sampson ne none other, for as it  
is said tofore he knewe the vii sciences liberrall better than  
alle the men that ben descended of hym, as he to whom his  
god and maker had taught them to hym and enserued,  
And after that they were sought by many a man whiche  
rendered grete payne for to fynde them/ and to saue them  
for cause of the flood/ knowyng that it shold come to the  
worlde by fyre or by water,

How the scriptures and sciences were sauedy agens the  
flood capitale

**S**yth Xaam was dede ther were many men whiche  
serued the sciences of the vii artes liberrall, whiche  
god had sent to them in thathe / Of Whome somme ther  
were that wolde enquire what shold be come of the worlde  
or euer it shold haue an ende / And they founde verily,  
that it shold be destroyed and take ende wyth, At the  
first tyme by the flood of water, but our lord wold not  
they shold knowe whither it shold be first destroyed by water  
or by fyre / Thence had they grete ppe for the sciences

that they had gotten whiche they knowe, and so shold pre-  
vise, but yf it were kept and ordeyned fore by their wyse-  
dome, / Therne they aduysed them of a grette wytte and  
hounte, as they that wel wiste, that after the first des-  
truction of the world, / they shold be othe people, / wherfor they  
dyde to make grette pylers of stone, in suche wyse that they  
myght portraie, and graue in euery stone atte leste one  
of the vii sciences entirly, in suche wyse that they myght  
be knowen to othe, / Of whiche somme saye that one of  
thise pylers was of a stone as hard as marbyle, / of suche  
nature that water myght not empayre it ne deface ne  
mynyshe it, / And they made othe in a stronge maner of  
tyles all hole wythoute ony Joyntures that fyre myght  
not hurte it in no wyse, / In thise grette colompnes or py-  
lers as sayd is were entaylled & grauen the vii sciences  
in suche wyse, / that they that shold come after them, / shold  
fynde and lerne them, /

Of them that fonde the science and the clerge after the  
flood capitall. en<sup>o</sup>

**A**S ye may vnderstonde the seuen sciences lyberall  
were founden by auncient wyse men, out of whiche  
alle othe sciences procede, / These were they to whom our  
lorde hath given them and enseigned, doubtinge the de-  
liuie that godd sente in to therthe, the whiche doolyned  
alle creatures vntill Noe and them that he toke in to  
the Arke wyth hym, / And after this the world was  
repopled and made agayn by them that descended of them

ffor after the tyme of noe, the pple began to make agayn  
houses and manfions, and to make wdy other werkis /  
But this was moche wialy as they that coude but right  
tyl into the tyme that thise sciences were found agayn  
& thenne coude they better make & doo that was needful &  
propice to them, & fynde remedye for thair euylis / the first  
that applyed hym, and entered, for to enquire and  
serche these sciences after the flood was Sem one of the  
sones of Noe / Whiche had given his corage thereto / And  
in suche wyse he dyd thern suche dylligence and so conty-  
nued / that by his wytte he founde a parte of Astronomie,  
After hym was Abraham Whiche also founde a grete  
partye / And after hym were other that usede theire lyf  
the best wyse they myghte so moche that they had the prayn-  
ciples and reasons of the seuen sciences / And after cam  
Plato the sage and right souerayn in philosophye / And  
his clerke named Aristotle the wyse clerke, This plato  
was the man aboue al them of the world in clergie the  
most experte of them that were to fore or after hym, he pro-  
uved first that ther was but one that was only souerayn,  
Whiche all made, & of Whom alle good thinge cometh / yet  
his bookes approue hyely that ther is but one souerayn  
good, that is our lord god Whiche made alle thynges,  
And in this only wyse, he proued the right trouthe, for  
he proued his power / his wisdom, and his goodnes / These  
ther bountees welayne alle crysten men, that is the fader,  
the sone, and the holy goste, Of the fader, he sayde the  
power and puiſſaunce, Of the sone the Sappence, and  
of the holy gost the bienuallance, and Aristotle Whiche

cam after hym holdeth plente of thynges nyght to hym: &  
knewe the thynges that he had sayd. And ordeyned right  
wel the science of logyke / for he knewe more therof than  
of othe sciences, These also notable clerkes fonde by thair  
Wysdom and conyng / thre persones in one essence / and  
prayed it. but they put it not in latyn / for bothe also were  
paynemes / as they that were more than thre hundred yere  
to fore the conyng of our lord Ihesu Crysste. And alle  
thair bookes were in grekyssh letters / After cam Boece  
Whiche was a grete philosopher and right wise clerke. the  
Whiche coude byhelpe hym With dyuase langages. And  
louid moche rightwisnes. This booke translated of thair  
bookes the most partye / and sette them in latyn. But he  
dyed as he had alle translated them / Wherof was grete  
dommage for vs alle / Syth haue othe clerkes transla-  
ted / But this booke translated more than ony othe / the  
Whiche we haue yet in vsage. And compiled in his lyf  
plente of fair volumes aourned of hye and noble philoso-  
phye / of Whiche we haue yet grete need for adreffe vs to  
ward our lord god. And many othe good clerkes haue  
ben in this world of grete auctorite Whiche haue lerned  
and studyed alle their tyme vpon the sciences of the Dy-  
arettes / Of Whiche haue ben somme. that in thair tyme ha-  
ue do meruaylles by Astronomye / But aboue alle them  
that most entremeted and traueylled vpon the science of  
Astronomye / Was Virgyle Whiche compyled many mer-  
ueyllous Werkes. And therefore we shal recounte a lytel  
here folowynge of the meruaylles he dyde /

Here folowe in substance of the meruaylles that Vir-  
gyle Brought by Astronome in his tyme by his Wytte,  
capituls xij<sup>o</sup>

**V**irgyle the Wyse philosopher born in Taulle was to  
fore the comynge of our lordz Ihesu Cryst he sette  
not bytill by the dy sciences, for he traualled and seu-  
red in them the most part of his tyme somoch that by  
astronome he made many grete meruaylles, for he made  
in Naples a fye of copper. Whiche whan he had sette it vp  
in a place, that fye enchaed and hunted away alle other  
flies, so that ther myght abyde none in any place ne  
durste none approche nyght to that fye by the space of  
two howe shote round aboute. And yf any fye passed the  
bounde that Virgyle had compassed, incontinent it shold  
dye, and myght no longer lyue. He made also an hors  
of brasse, the whiche guarished and heled alle horses of  
all their maladyes and sicknesses of whiche they were en-  
teched, also sone as the seke hors looked on the hors of  
brasse. Also he founded a meruayllous eyte vpon an egge  
by such force and power, that whan the egge was mayd  
all the eyte quaued and shoke, And the more the egge  
was mayd the more the eyte quaued and trembled. The  
eyte in hye and lowe and in playn. The fye of copper /  
and hors of brasse that Virgyle thus made ben in naples  
And the cage where the egge is in, alle ben there seene, this  
hath he sayd to vs of them, that he comen fro thens and  
that many tymes haue seene them. Also he made that in  
one day alle the fyre thurgh out Rome saylled and was

quenchid, In suche wise that no persone myght haue no:  
ne, but yf he wende and sette it at the nature of a woman  
With a Candel or othe wyse / And she was daughter  
of thepouour and a grette lady Whiche to fore had don to  
hym a grette skilandre and dysplayfir / and all they that  
had sette fyre at her, myght not adresse it to other / but  
euerich that wolde haue fyre muste needs go fetche it there  
as the other had sette it, And thus auenged he hym on  
her, for the dysplayfir that she had don to hym / And he  
made a bygge vpon a water the grettest that euer was  
made in the world, and is not knowen of what mater it  
is made whether it be of stone or of wode, But ther was  
neuer workman so subtyl ne carpenter ne mason / ne other  
that coude somoche knowe ne enserche wythin thathe ne  
wythin the water / that they myght knowe and fynde how  
that bygge was there sette, ne how it was susteyned in  
no mane / ne atte endes ne in the myddes / and men pas-  
sed ouer freely and all wythout lettyng, He made also a  
gardyn all aboute rounde closyd wyth thaper, wythout  
ony other closure Whiche was as thicke as a clowde / and  
this gardyn was right hye fro therthe, he made also al-  
tapes and a lampe a lycht and brennyng in suche wise  
that it continually brennyd wythout quenchyng, and  
myrmyssed ne lassed no thyng, These thre thynges he en-  
closed wythin therthe in suche wise that noman can syn-  
ce it, for all the craft they can do / Nor made he any heed  
to speke, Which answerd of alle that, Whiche he was de-  
manded of / and of that Whiche shold happen and come in  
therthe / so on a day he demanded of the heed how he shold

was in a certayn Werke, Where as he shold goo vnto / But  
the heere answered to hym in suche wyse that he vnderstode  
it not wel / for hit sayde that yf he kept wel the heere / he  
shold come agayn all hole / and with this answer he went  
to his way wel assured / But the Sonne Whiche that day  
gaf grete hete smote hym on the heere and chauffed his  
brayn / of Whiche he toke none heed, that he gate thereby a  
sickness and maladye Whereof he dyed / for When he had the  
answer of the heere he vnderstode not that he spak of his  
heere / But vnderstode of the heere that spak to hym / but it  
had be better that he had kept wel his owne heere / And  
When he felte hym self aggrued wyth sickness / he made  
hym to be born out of Rome / for to be beried in a castel  
lyng to ward Sezyle and a myle nyght to the See / yet  
ben there his bones Whiche ben better kept than others  
ben / And When the bones of hym ben remayned, the See  
begynmeth to encrease and swelle so greatly that it cometh  
to the castel / And the hyer they be ryfled vp, the hyer  
groweth the See, in suche wyse that the castel shold be  
drownd yf they were not anon rempyed and sette in their  
place / But thene When they be sette agayn in their place  
anon the see awaketh / and gooth a way there as it was to  
fore / And this hath be oftymes proued / and yet endure  
the vertues of hym as they saye that haue ben there / Sir  
gyle was a moche sage and subtyl clerke and ful of grete  
engyne / for vnto his power he wold proue all the vices  
of clerkes, as moche as was possible for hym to knowe /  
he was a man of lytil stature / altyl courtly was he on  
the back by right nature, and wente his heere hangyng

down and beholding the ground, Virgyle dyd and made  
many grete meruaylles/Whiche the herers shold holde for  
lesynges yf they herde them recounted/for they wolde not  
beleue that another coude doo suche thynges, as they coude  
not medle wyth. And whan they here speke of suche ma-  
ters or of othe that they see at their eyes, and that they  
can not vnderstande ne knowe not therof/anon they saye  
that it is by thelpe of the fende that werketh in suche ma-  
ners, as they that gladly myssaye of peple of recommenda-  
cion, And also saye it is good not to conne suche thyng-  
ges, but yf they knowe the science and manere, they wold  
holde it for a moche noble and right besike of nature and  
without ony othe especie of euyl. And whan they knowe  
not ne vnderstande the thynges, they saye moche more euyl  
than well. Certaynly who that knowe well Astronomye  
ther is nothyng in the world, of whiche he coude enquire  
by reason, but he shold haue knowleche therof. And many  
thynges shold he doo, that shold some myracles to the pe-  
ple whiche that knowe nothyng of the science / I saye  
not but ther myght be wel won euyl by hym that coude it  
for ther is none so good science, but that myght be en-  
tered therein somme malice, and that he myght vse it in  
euyl that wolde so applpe hym therto/Goddy made neuer  
so good a gospel / but somme myghte torne it contrarye  
to trouthe, / ther is no thyng so true, but somme myghte  
so glose that it shold be to his dampnacion/who that wolde  
payne hym to do euyl, how wel it is no maysterpe to do well.  
Euery man hath the power to drawe hym self to do well,  
or to do euyl / Whiche that he wyll / as he that hath fre

liberte of that one and of that other, yf he gyue hym self  
to vertues, this goodnes cometh to hym fro our lord, and  
yf he be inclyned to doo euyl, that beyngeth hym at thende  
to sorow and to payne perpetuall. Neuer shal the euyl dis-  
posed man saye Well of that he can not wel vnderstande &  
knowe, Ther is no craft, arte, ne science, but it is good  
to be knowen. Whan a man wyll gyue and applye hym  
self therto, But late hym doo nothinge ayenst goddys  
Whiche he lese his grace. Alle thynges is knowen by As-  
tronomye sauf suche thynges as goddys wyll that it be not  
knowen. And so it is better to lerne that/than to lerne to  
amasse and gadre to gyde grete treasures, for whiche that  
coude Astronomie properly he shold haue all that he wold  
haue on erthe, for hym shold faylle nothinge. What some-  
euer he wold, and yet more. But they had leuer haue the  
monoye. And they knowe not that it is of Astronomie  
ne wherefore monoye was founden. how wel that they ap-  
plye all their ententement for to haue it. But they wete  
not for to lerne, sauf that Whiche they knowe shal redde  
to their singuler prouffyt. And yet for alle that we shal  
not leue, but that we shal recyue somme was for them  
that haue talent for to lerne. And late hym berke and  
take heed that wyll vnderstande it.

Here it declareth for what cause monoye was first esta-  
blishid capitulo viii<sup>o</sup>

**T**he monoyes were establisshid first, for as moche  
as they had not of alle thynges necessarye to gyde

That one had White/another had Wyne, and another cloth  
or other wares, he that had White, had not Wyne Without he  
chaunged one for another/and so muste they wylly chaunge  
one for another / ffor to haue that they had not / as they  
that knowe none other mene. When the philosophres sawe  
this, they dyde so moche that they establisshed Wyth the  
lorres somtyme reynynge / a lytil lyght thyng Whiche  
euery man myght bere Wyth hym to bye that was needful  
to hym, and helpefull for his lyf / And so ordeyned by  
adwyse to gyve a thyng Whiche was not ouer dore, ne  
holden for ouer dyle / and that it were of somme value  
for to bye and vse Wyth all true marchandise one Wyth  
another / by vertue of suche enseygne. And that it were  
commune ouerall and in all maner. And estabbed thence  
a lytil monye. Whiche shold goo and haue cours thurgh  
the world. And by cause it had men by the waye and my-  
nyfired to them that was necessarye, it was called mo-  
noye. That is as moche to saye/as to gyue to a man all  
that hym behoueth for his lyuynge / Monos in grekyssh  
langage is as moche to saye / as one thyng only / ffor  
thence was but one maner of monye in all the world,  
But now euery man maketh monye at his playse by  
Which they asuoy and goo out of the waye more than yf  
ther were but one coyne only / ffor by this cause is seen  
ofte plente of dyuerse monyes / Thus establisshed not  
the philosophres ffor they establisshed for to saue thestate  
of the world. And I saye it for as moche yf the monye  
were out of gowtes and pens of siluer so thence it shold  
be of lasse weyght and lasse of value, and that shold

be better for to live by the way for poure folke, and better  
shold be easie for the helpe of their needes to their buyynge  
And for none other cause it was ordeyned first / for the  
monoyes be not pressed but for the gold and syluer that  
is therein / And they that establisshed it first / made it right  
bytill and byght / for the more ease to be born al aboute /  
where men wold goo / for nobl in late dayes as in the be /  
gynnyng of the Regne of kynge Edward and longe  
after was no monoye current in england but pence and  
halfpence and fetherpences / And he ordeyned first the groat  
and half groat of syluer / And noble, half noble and fer-  
thing in golde.

Here foloweth of philosophes that wente thurgh the  
world capitall v<sup>o</sup>

**T**hus the philosophes by the moyen of their monoye  
wente where they wold thurgh the world / And the  
marchantes in their marchandyses, or in pylgremages,  
or in purchasyng and enqpyrnyng somme places that they  
wold knowe of whom ther were many whiche were phi-  
losophes, and that wold haue experyence of alle thynges  
and they wente by see and by lande for to seeke the very  
trouthe of the secreete thynges of heuen and of erthe / They  
rested them not by the grette fyres ne brasseed not as som-  
me now in thys dayes in the world, the whiche geue  
them to doo no good, ne applye to no vertues / but yf it be  
to haue the loos and preylyng of the world / But they  
wente sekyng by the see and the lande on alle parties

for to knowe the better the good and the yuell, and for to  
conne discernen that one fro that other / By Whiche they en-  
dured many grette trauaylles for to gete the sauynge of  
their soules. And at this day alle men seeke to gete Ri-  
cheffes and treasour and the name to be callyd maistres for  
to gete louynge and honour of the world / Whiche so hastily  
fayllath. Certaynly an euyl man may not thinke on hys  
thynges / For Who that is of erthe, to therthe entendeth /  
And Who pretendeth to god / God attendeth to hym / For  
god hym self saith / Who that is of therthe, speaketh of  
therthe. And Who that cometh fro heuen / Into heuen per-  
cendeth / he wythout other is lord and sire of and aboue  
other / The philosophres that wel coude vnderstonde this  
worde / had moche leuer to suffre trauaylles and mesayres  
for to lerne / than tendre to worldly honours, for they  
held for more deere and worthy the sciens and the cler-  
gyes / than alle the seignouryes of the world. Plato  
Whiche was a puiffaunt and a recommended maistre of  
Athenes lefte his noble estate and his place, by cause he  
wold of suche renomme lyeue, that he serched many lon-  
des and contrees. And had leuer haue payne, mesayre and  
trauayll for to ensewche trouthe, and for to lerne science /  
than for to haue seignourie and compnayn in the world  
ne renomme for to be maister / For he wold saie nothyng  
but yf he were certayn therof, for ony payne glorie of  
the world / Apolynes Whiche was so grette a pryncce lefte  
his empire / and his Royamme. And departed al pure  
and naked for to lerne the seyntes. And he was taken  
and sold of hymes to straunge men / Ne neuer was ther

none of them so valyant of alle them that bought and  
sold, that he sette ought thereby so that he myght alleway  
lerne / And more trauaylled on alle parties for to lerne  
and knowe god and the world, Whiche he loued better  
than any other worldly thyng, and he wente so fere / that  
he founde syping in a Trone of golde an hye philosopher  
and of grete renoume, the Whiche enseigned and taught  
his disciples wpythyn his trone where he satte / and lerned  
them of the faytes of nature, of good maners, the cours  
of the dayes and of the steres, and the resonne and sig  
nificauce of thynges touchyng sapience and wysedom /  
This philosopher was named hyarchas. After Apol  
nes ferched by many contrees so fere that he founde the ta  
ble of fyny golde, Whiche was of so grete renoume / that  
it was namede the table of the Sonne, wherein alle the  
world was purtreied, Therin saw he and lerned many  
faytes and many meruaylles, Whiche he loued more than  
any Royamme he eued so fere by strange londes that he  
passed the flood of Ganges and alle ynde, and in thenda  
so fere / that he myght fynde nomore waye / And where  
somauer he cam, he founde & lerned allewaye such as myght  
trauaylle and prouffyte to hym self and other for tauaice  
hym to fore god, Thus the kynge Alysaundre also suf  
fred trauaylles without nombre for to lerne, But he  
wente fro place to place in estate ycall, And with puis  
saunce of peple, wherefor he myght not so wel lerne ne en  
quyre the trouthe of thynges, Virgyle also wente thurgh  
many contrees for to enquire and ferche the trouthe of  
alle thynges, Solomons Whiche of Egypte was kynge

Was not all quyte of his parte / But Wente by many con-  
trees and Ropammes for to lerne experymente / and see  
all the good clerkies that he myght fynde, Saynt Fran-  
coys neuer lette for to labour by see and by lande / ffor only  
to see and lerne / And he sawe plente of grette meruaylles  
ffor he cam in to an yle of the see, Where he sawe certayn  
byrdes Whiche spack as spyrites / Whiche sayde to hym som  
thyng Whiche he demanded of them the vnderstondyng /  
And so ferre he cerryd that he founde one so perylous a place  
and so ful of spyrites in so terribble tormentis, that they  
coude not be nombred ne esteemed / Amonge Whom he sawe  
one that answered to hym and sayde that he was Iudas  
that betrayed Ihesu Cryst / Whiche every day was tormen-  
ted an hundred tymes, and wepe he myght not, and plente  
of othe grette meruaylles he sawe / as alonge is recollited  
in the legende of his lyf. Ther were many othe philoso-  
phers that serched the world as moche as was possible for  
them to doo for to knowe the better the good and the euill  
and spared for nothyng / ffor they beluyd not lyghtly a  
thyng tyl they knowe it wel by experyence. Ne alle that  
they founde in their bookes, to fore they had praued it for to  
knowe god the better and to loue hym / But they serched  
by see and by lande, tyl they had enserched all, and thene  
after returned agayn to their studyes alle way for to ler-  
ne the vertues & good maners, And thus loued somoche  
philosophye, ffor to knowe them self the better in good-  
and iust lyf, but by cause that many tymes we haue spo-  
ken of philosophye, and that somoche good cometh therof  
that a man may haue therby vnderstondyng to knowe

and loue gody, therefore we shal telle to you what it sig-  
nifyeth/

What thyng is philosophye/and of transfer that plas-  
to made thereof a pitulo

psj<sup>o</sup>

**T**emp<sup>r</sup> philosophye is to haue knowleche of gody,  
and syn loue of sapience, and to knowle the secre-  
tes and ordinaunces of dyuine thynges, and of humay-  
ne, for to knowle gody and his power, and what a man  
ought to be, so that he myght conuete hym that it myght  
be to gody agreeable, who that wil knowle gody and his  
mystryes, he shold wil come entially philosophye / Alle  
they ben good philosophres that of them self haue kno-  
wleche, Of whom plato answerd to somme that reman-  
ed hym in commun, and sayd to hym that he had let-  
ted ynowh and neded nomore, for he had estudey alle  
his tyme for to lerne, And it was sayd to hym, Maystre  
it is wil in you for to saye to vs, somme good word pro-  
cedyng of hye ententement, as ye haue don other tymes,  
Thenne plato how wil that he was the most experyenced  
of all other answerd sayeng as in his herte troubled, that  
he had nomore lerned sauf as moche as he that felte hym  
self lyke vnto a vessel that day and nyght is all tyme  
empty, Thus moche answerd plato and nomore, how  
wil he was at that tyme the most grete clerke that was  
known in alle the world, and of moche perfound science  
They that on thise sayes wil medle, take non heed to an-  
swer thus, but make semblant to be moche grete clerke, is

exprete / for to gete the loos and preyfynge of the world,  
Whiche ledeyth them to dampnacion / ande byngeth theye  
folye in to their dedes so that they entende nomore to be-  
tues than doo besties, ffor they be not alle clerkes that  
haue short tippetis / ffor ther be many that haue the way  
of a clerke, that can not wel vnderstande, that he wote /  
ne yet somme that be prestis can not wel ande truly rede  
neither. Ande when suche knowe ony thyng / that them  
seme be of valewe / Therne wene they to knowe all / But  
moche remayneth of their folyshe consaye, They be of  
the nature of proude folkes that ben surquidrous, that  
seche nothyng but loos ande preyfynge of the peple, ande  
traueylle them self for to deceyue the world, this shal  
they abyde we ones, It were better for them to lerne  
suche seynce / that shold make them to vnderstande trou-  
the ande right, lyke as thise auneynt wyse men dyde /  
the whiche so lytel preyed the world, that alle their tyme  
they occupied in lernynge of philosophye / Thus estu-  
dyed auneyntly the philosophyes to fore their deith for  
tadresse them ande othere to their makere ande creatoure /  
Ande in we traueyllid moche for tadresse alle peple to  
vertue / They ordeyned the monyes that they bare for  
to haue their lyuelode in byeng ande payeng / ffor mon-  
yeue not alle waye, Ande for couetyse of the peple that  
haue ferre of their despences, it corrupeth right ande natu-  
re, ffor by wison ande right councyl ought to take his ly-  
uynge. Ande therfore was monye establisshid ferre to suf-  
feyne to auerich his lyuynge. When they wente by the waye  
But they loue their harpynce ande bodyes moche more

than need is / And receyue and kepe more goodes and  
 riches that they need for their ordynarye / Whiche they  
 lete rote and faylle by them, and see that many pure per-  
 sons haue grete need therof. The monoyes were not founde  
 for this cause, but for to haue their liuing, vnto the tyme  
 that wth cometh and taketh alle that he ought to take at  
 the playse of god / And thus shold they be more satisfyd /  
 than they now be and euery shold haue that hym lacked  
 and they shold leue to doo so many synnes. But they be  
 not so wise, as were they, that by their witte founde agayn  
 Astronomye, of whom Ptolomeus was one / And tra-  
 uaylled so moche that he knewe and proued the cours of  
 the sterres that ben on the heuyn, and mesured them all  
 on hye, wherof we haue spoken here to fore / And now we  
 shal recounte from henceforth the greenes of thathe and  
 of heuene, of the Mone, of the Sonne, of the Sterres /  
 and of the planetes, Whiche thynges he not comune vnto  
 alle men, lyke as the kynge Ptolomeus hym self mes-  
 sured them vnto the abyss, And prayyd by reason in a  
 booke that he compyled namede Almageste, Whiche is as  
 moche to saye as an hye Werke / For hee wyl ye see what  
 he saith herto, Whiche many another hath also proued after  
 hym by his booke, In Whiche he gaf the craft & science  
 to proue and see it by reason,

How moche thathe is of heyghe wunde aboute and of  
 thynkenes by the myddle capitale

p<sup>th</sup>

**T**he Auncient philosophres measured the World on  
alle parties, by their science. Arith. and Wythe Into  
the sterres all on hye / of Whiche they wolde knowe the me-  
sure ffor to knowe the better their nature / But first they  
wolde mesure thathe and praeue his greynes / And thene  
Whan they had mesured thathe al aoute by a crafte that  
they knewe and proued by right reason / they mesured it  
rounde aboute lyke as they sholde haue compassed it al a-  
boute Wyth a gyrdle / And thenne they stretched out the  
gyrdle al alonge / And thenne that Whiche wente out of  
lengthe of the gyrdle / they founde it in lengthe. xx. M. cc.  
and. xxviii. myles / Of Whiche euery myle conteyneth a  
thousand paces, and euery pace fyue foot, and euery foote  
xiij. ynches / Somoche hath the earth in lengthe rounde a-  
boute, by this founde they after howe thicke thathe is in the  
myddle / And they founde the thynnes thereof lyke as it  
shold beyn deper in the myddle fro the hyest to the lowest /  
or fro that one spere to that other. vi. M. and. v. C. myles  
By this laste mesure, Whiche is after nature right, they  
mesured iustely the heyghe of the firmament / ffor they  
coude nowher fynde a greater mesure / ffor extendeth the gre-  
teynesse of alle thynges Whiche beyn enclosed Wythin the  
hevene /

Howe the Mone and the Sonne haue eche of them their  
propre heyghe capitulo xxviii<sup>o</sup>

**T**herthe as the auncient philosophres saie / after they  
had mesured it, they mesured y sterres, the planetes

and the firmament / And first they meſured the mone /  
e prays his greetneſſe / And they ſonde the body of thathe  
Without and Withinne, that after their comune meſure it  
Was more greet / than the body of the mone Was / By viij  
tymes and a ltyl more / And they ſonde that it Was in  
lyght aboue the æthe viij tymes and an half as moche  
as thathe hath of thychneſſe / Alſo in lyke wyſe praydy  
they touchyng the ſonne by very demonſtraunce and by  
reſon, that the Sonne is greetr than alle thathe is, by  
an hundred ſyety and ſixe ſythes / But they that knowe  
nothyng of herof / vnderſtode and wyth greet payne wyl by  
leue it / And yet it is ſuffyſauntly praydy / as wel by  
mayſtryſe of ſeyence / as by ſeray connyng of Geome /  
trye / Of Whyche haue ben many ſyth the phyloſophers  
that ſonde this fiſt, that haue ſtudyed and trauaylled  
for to knowe the trouthe / yf it were ſoo as is ſayd / or  
not / ſomoch that by quyet reſon they haue praydy that  
thauncient phyloſophers had ſayd trouthe as wel of the  
quante of the Sonne as of the lyght / And as to  
the regard of hym that compyled this Werke / he ſette all  
his entente e tyme, by cauſe he hadde ſo greet meruaylle  
therof / tyl he had perceyvyd playnly that, of Whiche he  
Was in doute / for he ſawe apertly that the Sonne Was  
greetr than al thathe Wythout ony default by an .C.  
by vij. tymes / and ther parties of the xx parte of thathe /  
With al this that thauncient phyloſophers ſayd / And  
thene byleuid he that Whiche Was gyue hym to vnderſtode  
And he had neuer put this in Wrytyng. yf he had not cer  
tainly knowen the trouthe / e that he playnly had proued

it/And it may wel be knowen that it is of grete quan-  
tyte. Whan it is so moche ferre fro vs, & semeth to vs so  
lytil / Ne he shall neuer be so ferre aboue vs / but in lyke  
wyse he shal be as ferre Whan he is vnder or on that other  
side of vs, And for trouthe it is fro thathe vnto the  
Sonne / lyke as the kynge Helomeus hath prouyd it/  
ffyue hundredy thyng and v tymes as moche as therthe  
may haue of gretnes and thycknes thurgh,

Here foloweth of the heryght of the sterres and of there  
gretnesse capitule xix<sup>o</sup>

**N**OW Wyll I recounte to you briefly, of the sterres  
of the firmament / Of Whiche ther is a right grete  
nombre and they ben alle of one lyke heryghte. But they  
ben not all of one gretnes. And it becometh our longe  
narracion that of alle them wolde deserue the gretnes /  
And therefore we passe lyghtly ouer and shortly / how wel  
I aduertise you and certespe, that ther is none so lytil  
of them that ye may see on the firmament / but that it  
is greater than all therthe is. But ther is none of them  
so grete ne so shynnyng as is the Sonne / for he enlumy-  
neth alle the other by his haulte. Whiche is so moche no-  
ble. fro therthe vnto the heuen wherein the sterres ben sette  
is a moche grete espace / for it is ten thousand and lxx  
spethes as moche and more as is alle therthe of thycknes.  
And who that coude accompte after the nombre and four-  
me, he myght knowe how many pnyches it is of the boue  
of a man / and how many feet, how many myles, and how

many Journeyes / it is from hene to the firmament or  
 heuē, for it is as moche Way vnto the heuē / as yf a  
 may myght goo the right Way Without letyng, and that  
 he myght goo euery day yv myles. of fralce. Whiche is. l.  
 englyssh myle. And that he taried not on the Waye, yet  
 shold he goo the tyme of seuen. M. j. C. and. lviij. yere and  
 an half / or he had goon somoche Waye as fro hene vnto  
 the heuē Where the steres be inne. yf the first man that  
 god founed euer Whiche was Adam/had goon fro the  
 first day that he was made and created yv myles euery  
 day, yet shold he not haue comen therer, but shold haue yet  
 the space of. viij. C. viij. yere to goo / at the tyme When  
 this Volume was perfourmed by the very autour/And  
 this was atte Epyphanye in the yere of grace. j. M. ij. C.  
 and. xlviij. That tyme shold he haue had so moche to goo/  
 or he shold comen therer/Or yf ther were there a grete stone  
 Whiche shold falle fro thens vnto therthe/it shold be an  
 hondred yere or it cam to the ground. And in the falling  
 it shold descende in euery hur of Whiche ther be yviij in a  
 day complete / elij myle and an half, yet shold it be so lon-  
 ge or it cam to therthe. This thing hath be proued by hym  
 that compiled this present Volume, or he cam thus fere in  
 this Werke, This is Wel. xl. tymes more than an hors  
 may goo/Whiche alle Way shold goo. Without restinge,

Here foloweth of the nombre of Sterres capitula—xx°

**T**O the regard of the Sterres We shal saye to yoll  
 the nombre lyke as the noble kynge Solomons

numbered them in his Almageste / to Whome he gaf the  
propre names / And sayd that ther were a thousand and  
viij all cleve / and that myght be all seen / Without the viij  
planetes, and may be wel acompted Without ony partyll /  
In alle ther be. j. M. and. viij. Whiche may wel be seen  
Withoute many other / Whiche may not wel be seen ne of a  
pyed / Ther may not wel moo be espyed but so many as  
sayd is / ne apertly be knowen / Now late hym beholde that  
wil see it, for noman, trauaylle be neuer somoche ne stur  
dye, maye fynde nomore / Neuaetheles ther is no man lye  
uyng that may or can compte so moche, or can so hys moue  
in ony place, though he be garnysshid of a moche gentil  
instrument / & righte subtyl that shold fynde moo, than the  
kyngs tholomeus fonde by Whiche he knewe & myght no a  
bre them, and Where eueryche sitteth / & how fere it is from  
one to an other / & it of one or other or nygh or fere, and  
the knowlege of the ymages of them, the Whiche by their  
semblaunce fourmed them, for the sterres Whiche be naa  
med / be all fygures on the heuene and compassed by  
ymages / and that all haue dyuerse kynges. And euerych  
hath his fourme and his name / Of Whiche ben knowen  
pryncypally xlviij Within the firmament / And of them  
ben taken viij of the most worthy Whiche ben called the viij  
Sygnes. And they make a cerke rounde aboute the viij  
planetes, Where as they make their come, & be ny moche  
fere from heuyn merueylously / and late euery man knowe  
that he that dyeth in dedly synne / shal neuer come the  
re / And the blessed soule Whiche is departed fro the body  
in good estate / not withstandyng the longe way is sone

come thither, ye truly in lesse than half an houre, & vnto  
the most hye place to fore the souerayn iuge/Whiche sitteth  
on the right syde of god the fader, in his blessed leuon/the  
Whiche is so ful of aduises of alle glorie and of all con-  
solacion/that ther is noman in this world luyng/that  
may ne can esteeme ne thinke the Joye & the glorie Where  
this blessed soule entreateth/Andz ther is no man that can  
esteeme ne thinke the capacite & gretnes of heuene/ne may  
compare it ne vallew it, to the capacite and gretnes of all  
therthe, or so moche as may compryse fro therthe to the  
firmamēt. As to the regard of the inestimable gretnes  
aboue the firmament/ffor that gretnesse is inestimable  
Without ende and Without mesure/Certes the firmamēt  
on hye is so spaciouse so noble and so large, that of alle  
his wytte may not a man vnnethe thinke or esteeme the  
nombre of lyke masses as all therthe is/that shold fylle  
it, yf they Were alle in one masse/Who is he that coude or  
myght cōprehende or compryse the gretnes of them/When  
they alle be assembled, And euerych as grete as all ther/  
the/Neuertheles We shal saye to you therof, as moche as  
We may wel ymagyne,

Of the gretnesse of the firmament, andz of the heuē  
Whiche is aboue it capitulo xxj<sup>o</sup>

**I**f the erthe Were so grete and so spaciouse, and so  
moche more for to respecue an hundred thousand ty-  
mes as moche peple as aier Were in this world, & euery  
man of them Were so myghty for to engendre another

man euery day during an hundred thousand yere/and that  
euery man were as grete as a Geaunt / and euery man  
had his holles as grete as euery had any hynges / & Woodes /  
Ryues / champaynes / gardynes / medowes / pastures and by-  
nepaces / euerych aboute his castell or place for to lyue  
Wylth / And that eche had so grete foyson / that eueryche  
myght holde an hundred maynyes for to serue hym and  
euerych of this maynec helde yf other / and had therto grete  
romme and purpris in that manore / Alle thys myght  
moche plentyuously be reseruyd Within the firmament /  
and yet shold ther be moche place for more than all they  
myght purpris and take for to playe and dysports them  
therin yf they wolde / Thenne ought we wel to knowe / that  
our lord god is moche myghty . & of a right hye affayre /  
Whan he can make of nought so noble a thyng / as the  
beuene / and the Sonne / and all the other thynges that  
ben on the beuene / in thayer / on the erthe and in the See  
Suche a lord / and suche a maister ought wel to be god  
that can make so noble thynges / of Whiche we haue very  
knowleche. And we ought purpghely to loue hym / And  
wel may euery man thynke / that the thyng that is aboue  
is moche gentyl and moche noble / Whan it that is vnder  
is so subtil / for that Whiche is aboue is more grete an  
hundred thousand tymes than it Whiche is byneth. And  
ouer moche more than can be knowen / or may be compted  
by any nombre / or may be thought / for this is a thyng  
that in no maner shal haue ende ne terme / Therefore I  
may wel vnderstande / that ther is nothing that may pur-  
pise ne esteeme in greteces ne otherwyse this / Whiche is

about the firmament. Where the heuene taketh his place,  
ne may he replenesshid ne fylled w<sup>th</sup> nothing that may  
be/ but yf it be w<sup>th</sup> the goodes of our lord godd fylled,  
but the right debonaire lord is so moche full of all goodes  
that he fylleth alle other thynges/ Whiche ought to haue  
parte and merite in goodes/ And the euill departeth fro  
the good in suche wyse that it is voyde and disgarnysshed  
from all goodes What somer it be/ and that it shal be/  
lyke as it were nought. Wherof is wode herof / that synne  
is nought, ffor as moche as it is voyde and disgarnysshed  
of all goodnes/ And rendered the body and soule so moche  
felled and disgarnysshed of alle goodes, of alle vertues,  
and of alle graces, that that one is totally destroyed and  
perysshed w<sup>th</sup> that other, ffor alle way the euill cometh to  
nought/ And contearpe the good goth al way growyng  
and in amendyng. And therefore ther is none euill but  
synne. Whiche is nought/ ffor ye may vnderstande that it  
cometh to nought as venge. Ther is nothing, that ought  
to be made right, but only this that ought to be perma-  
nent. And therfor it is good, a man to holde hym nyght  
the good/ ffor the good amendeth all wayes/ And w<sup>th</sup> that  
custonly w<sup>th</sup> gladly the good werkes, they len the cause  
to lede hym to heuene / as he that hath none other w<sup>th</sup> /  
draughte ne other dwelling place. And therfor he muste  
enhabite there, hym behoueth to come in to heuene for to  
receyue there his place/ and also for to fylle it, Ther is  
noman in the worlde that can do so moche good but that  
he shal al way fynde his place and his repaire propice af-  
ter his merites / ffor as moche as this so moche noble a

place is Without ende and Without terme, in such wyse,  
that no goodes What soeuer they be shal neu haue terme  
ne ende, ne neuer shal haue defaulte, but it is continually  
ful of alle consolacion, of alle delices, of alle goodes, of  
alle Joye, and of alle gladnesse / Without haupng any  
thyng Joye. Of Whiche they that deserue it of our lord  
shal haue ful possession of alle the inestimable goodes,  
Of helle I may freely saye to you, that ther is nothyng  
sauf sorowe and martirdom, truly the most anguysshous  
the most horryble, and somoch sorowful, that ther is no  
lyke, And yf so were that the chylde that haue ben syn  
Adam were all dampned, yet it myght not be fylled by  
them, though they were thyres so many more, And they  
that be therein perished, shal be dampned and perpetuall  
tormented, for after that they be dampned, they shal abyde  
euer as longe as god shal be Whiche is Without begyn  
nyng and Without endyng, And there they shal biene  
in fyre eternal Without hope of algeaunce, of any mercy  
of any hope to haue any better, but alle way Werse fro tyme  
to tyme / As it is so that the saued soules desire the day  
of dome and of iugement for to be glorified in body and  
soule, The dampned soules redoubte & drede it thynkyng  
that after that day they shal be perpetuall tormented in  
body and in soule / And to that dreddful day they be not  
tormented in the body, but in the soule, And I haue  
recepted this thyng shortly to this ende that it may be  
knowen certaynly that ther is no good dede but it shal be  
rewarded, ne none euyl dede but that it shal be punished,  
This is the Wille of the creatour & maker of all thynges

Withoute Whom ther is none that in any maner hath any  
pwyer, and he is somche a rebouner lord ful of fouerayn  
pwyssaunce and of grete and of mynyt goodes, that ther  
is no comparyson to hym. As he that all thyng created,  
made, and establisshid of nought at his playfir and Will.  
But yett we haue spoken to yow of the mestyngable gre:  
tenesse of the firmamēt wherein the sterres be sette Whiche  
allday is in moeyng. So shal ye vnderstonde that ther  
is an heuyn aboue, Where they that ben there moue no  
thyng, but ben contynuelly in one estate, lyke as somme  
may remayn hym from som place to another, the first  
place mayn hym not, But he that shold goo so al aboute  
lyke round aboute a cercke, shold ofte go fro place to place  
er he come to his place, and so longe he myght goo that  
he shold come right to the place fro Whens he departed first.  
But that place shold not meue, but holde hym allday  
in one poynt. Now Wylle ye thus vnderstonde of this he:  
uyn, that ther is no maner place that is remayn fro the  
sterres ne fro the firmament, but they holde them also  
fermly all, as they most maye. This heuyn muste be vn:  
derstonde by them Whiche ben Astronomers. This is  
that gyuate to be his colour blew, the Whiche oftenwith a:  
boue thayer, the Whiche we see when thayer is pure and  
clew all aboute. And it is of so grete attemperance, that  
it may haue no violence. This is the heuyn that enloseth  
the firmament. Now I shal saye yow all apertly, that  
this that ye may vnderstonde here tofore, by heeryng may  
not be taken ne knowen, ne be proued yf it be trouthe or  
non, ne may not be by any arte of demonstrance, lyke

as may be seen by eye, for the Wyte of a man hath not  
the power. But notwithstanding we shal saye to you this, that  
we truly may fynde by Wrytyng in certayn places, lyke  
as somme Auncient philosophes haue ymagyned and  
thought of Whiche they fonde certayn reasons/

Here after foloweth of the heuen crystalyn and of the he-  
uene imperyall capitulo — xxij<sup>o</sup>

**A** Boue this heuen that we may see bledd as sayd is/  
After that thauncient clerkes saye, that is another  
heuene alle rounde aboute that aboue and bynath, lyke  
as it were of the colour of Whyte crystall, clere, pure, and  
moche noble. And is called the heuen crystalyn / And  
about this heuen crystalyn alle rounde aboute that, is an  
other heuen of the colour of purple, lyke as the wyynes  
saye. And that is called the heuen Imperyal / This he-  
uene is garnysshid and ful of alle beaulties, more than  
ony of the other that we haue named, and there is thare  
seuen tymes more fayr and more clere than is the sonne /  
For this heuen Imperyal fylle the euyl angesles by their  
pyde, the Whiche were disgarnysshid of alle glorie and  
of alle goodes. And ther ben the blessed Angeles of our  
lord/

Here foloweth of the Celestial heuene capitulo — xxiii<sup>o</sup>

**I**f ye wil vnderstande for to knowe of this heuene  
Celestiall, Whyche is aboute alle the other, ye shal

Understande that this place is right worthy and blessed  
in alle thynges/Wherefor ther may nothing growe / but  
all goodnesse.and swetnesse by reason and right/ This  
is the propre place of the holy trinitee, Where as godd the  
fader speak in his right worthy mageste / But in that  
place sayll the ententment of ony earthly man, for ther  
is nowher so goodd a clerke that may thinke the tenth  
parte of the glorie that is there. And yf our lord pur-  
pyseth ony place, hym becometh to haue that by right, but  
he is so comune ouerall, that he seeth euery man, that hath  
deserued it aynst hym, and seeth all thynges here and  
there/ He seeth all aboute as he that hath all thynges in  
his keepyng/ Of Whiche ye may take ensample, by somme  
Whan ye here them speke/that alle they of Whom they here  
the tale, they here his worde/ Many may Understande al at  
tones, and in one tyme here / Euery man heareth al the  
worde, In lyke wyse may ye Understande that godd is  
ouerall and regnyng ouerall in euery place, and is in  
alle places and in all tonnes, And the lyght and cleynesse  
that groweth of hym enlumyneth alle thynges both here  
and there, and also soone that one as that other. Exam-  
ple, yf ye sette aboute many thynges a lyght/also soone  
shal the resplendour goo on the syde by yonde it, as on the  
syde on this syde it/Whan suche thynges haue lyke vertue/  
ouer moche more ought he to haue, that all thynges made  
and created/ And that alle goodes hath wythin hym, his  
houn stretched ouerall, as he Whiche of all is lord and  
maister/ In heuen ben alle thangelles, alle tharchangelles  
and alle the sayntes Whiche synge all to gode tofor god

glozve and saluē w<sup>th</sup> right grette Joye and consolacion  
Ther is none that may compryse, ne herte of man mortal  
may vnderstande what thyng is heuene. And how moche  
grette Joye they haue to whom he hath giuen and graunted  
it. The best clerk of the world, the most subtyl, and the  
best spekyng w<sup>th</sup> all, that euer was luyng in erthe, or  
euer shal be in any tyme of the world, and though he had  
a thousand tongues spekyng. And euerych of the ton/  
gues spak by hym self, and also had a thousand hertes  
within his body the most subtyl and the most memoratyl,  
that myght be taken and founden in alle the world, and  
best chosen to vnderstande & to expymente, and yf this  
myght be and happe that alle this myght be to gode in  
the body of a man. And after myght thynke al way, the  
best wyse that they coude ascerue & deuise thestate of he/  
uen. And that euery tongue myght saye and declare the  
intencion of euery herte, yet myght they neuer in no ma/  
ner of the world saye ne recounte the thousand parte of  
the grette Joye / that the purest and best of them that  
shal be there shal haue. And foul be he, that shal not be  
there, for they that shal be in heuene wold not be alle the  
dayes of world, lordes and kynges of alle the Monar/  
chye of the world erthly though all their commandemēts  
myght be obserued and don, not for to ben one only hur  
out of heuen, for there is the lyf perdurable, and there is  
the parfeyght and inestimable Joye that euer was and  
euer shal be. There is euery thyng establisshed and cer/  
tayn for euer more without ende and without begynnyng  
ne neuer shal faylle, ne there shal neuer be any dubytacion

**W**ith this we shal make an ende of our booke / The  
Whiche at his begynnynge spekieth of our lord god  
Wherefore he fourmed the world / And why he loued man  
so wel that he fourmed hym to his semblaunce / and gaf  
hym power to doo wel and euyl / After why he made hym  
not suche / that he myght not synne deadly / And how first  
were founden the viij sciences and the artes, Such it spe/  
kieth of thre maner of pple that thaucent philosophes  
put in the world. how nature werketh. and what she is, &  
how she dyuarsefyeth in euerych of her werkcs / Also ye ha/  
ue herde of the facion of the world and of the dyuysion of  
the four elementes / Whiche ben wound aboute, and holde  
them on the firmament, And how the earth holdeth hym  
within the firmament / Also ye haue herde of the lytelnes  
of thathe vnto the regard of heuyn / And also how the  
sonne maketh his cours al aboute thathe / and the other  
planettes in lyke wyse. alle this haue ye herd in the first  
partye / In the seconde partye is declared to you, Whiche  
partes of the earth is inhabyted, & of the dyuysion of mappa  
mundi / And first it spekieth of paradys terrestre, and of  
the contrees & regions of ynde, & of the dyuersitees that  
ben ther of may, of bestes, of trees, of stones, of byrdes, &  
of somme fresshe that ben there / And where telle the w/  
lourous place is & stonewyth, and of the grete paynes that  
they endure that ben dampned & ben there / After ye haue  
herde of the second element, that is of the water, of the

flowes & of the fontaynes hot and colde, holson & cryll  
Whiche ben in dyuerse contrées, & how the see bicometh salt  
how the erthe quaceth & synketh. And after of the Ayer  
how hit bloweth & rayneth, of tempestes & of thondres, of  
ffyre of layte, & of the sterres Whiche seme as they fyll,  
Of pure ayer & of the viij planettes, how the bysept co-  
meth, of the firmamēt & of his tornynge, and of the ster-  
res that ben wound aboute therin. In the thirde partye ye  
haue herde how the day & nyght come. And of the mone &  
of the sonne how they renore their lyght, and how eche of  
them leseth their clerenes by nyght & by day somtyme, & of  
the Eclipses that thenne haue. Wherby the day bycometh  
darke, And of the grette eclypse that fyllē atte the deith of  
our lord Ihesu cryste, by Whiche saynt dionys Was after  
ward conuerted, & of the vertue of the firmament & of the  
sterres, & how the world was mesured, & the heuen & therby.  
Of the kynge Echolomous & of his prudence, of Adam &  
of somme other. And how clergye & the viij sciences Were  
keptē ayenst the flood, & how all this Was founden agayn  
after the flood, and of the merueylles that Virgyle made  
by his wytte & clergye, and for what cause moneye Was so  
named & establiſſhed, and of the philosophres that Wente  
thurgh the world for to lerne. What thinge is philosophye  
& what plato answered therto, how moche h erthe, the mone  
& the sonne haue of greēnes euerych of hym self, & the sta-  
ges of the sterres, of their nombre, & of their ymages, the  
lyght & greēnes of the firmament, & of the bleſſed heuen  
Whiche is aboue that, & of the heuene crystalyn, & of the  
heuen Imperial. And as ye haue herde in thende of the

beuene celestyal, & of his estate/and of god Whiche maye  
be ouerall by his gloze & his honoure. of all thise thinges  
ye haue herde & reounte & telle/& remembry to you many  
sayr reasons brievely/ffor the prynces & other peple ben no  
thyng curpous to here longe gloses Without grete enten-  
demēt, but loue better shorte thinges/as they that ben not  
of longe tyme, but passe brievely/ffor in a shorte tyme they  
be penysshed/& ende/Andy alle we shal come more shortly  
than we wolde to nought/ffor this world passeth fro tyme  
to tyme lyke as the Wynde/& fayllyeth fro day to day/& ma-  
kith to euerych a lytal seiournyng/ffor it is so ful of tra-  
nyte/that ther nys but lytal trouthe therein/and it happeth  
of tymes that he that weneth lengest to seiourne her / is  
he that leest While abydeth & that sommost taketh his ende,  
and therfor I counseyle euery man, that ceke payne & tra-  
uaylle hym self to lyue wel & truly for the lital tyme that  
he hath for to abyde in this world full of tribulacions &  
myseryes, ffor ther is none that knoweth what hour or  
tyme y with shal come renne on hym/& it ofte happeth that  
he or she that weneth yet to lyue & playe in this world, vi  
or viij or x yeres/that he dyeth in lesse than fyue dayes &  
fynyeth hym self dampned & cast down in to the brennyng  
fornays of helle/& thenne is he in a good hur bery & wel  
aduyssed Whan at his ende he is taken in the scrupse of our  
lord & nothyng in the worldly voluptuosities & dampna-  
ble/& that his maker hath lende to hym to vnderstode hym  
& that he haue tyme & space/ffor god shal rendere to hym so  
riche a poynte & so sayr/that he shal haue all goodes at his  
abandon Wyth the Joye perdurable of beuene, The Whiche

to be he grauted by the creatour & redeptour of the world  
in whom alle pyte & mercey habundeth / & in whom he alle  
goodes & vertues What somer haue ben, ben, and shal ben  
perdurably wythout ende /

Thus fynnyssheth the booke called thymage or myrrour of  
the world, the whiche in spekyng of god & of his verties  
mestymable hath bygonne to entre in mater spekyng of  
hym & of his hye puissances & compnacions / and taketh  
here an ende / for in alle begynnynge & in all operations  
the name of god ought to be called, As on hym, without  
whom alle thynges ben nougth, / Thenne he so owtwe and  
graunte to be so to bygonne / perseuer / and fynnyssheth that  
we may be brought & receyved in to his blessyd glorie in  
hevene vnto the blessyd Trynitye. ffader. Sone, and holy  
gost, whiche lyueth and regneth without ende in secula  
seculorum / Amen /

**H**old Where it is so, that I haue presumed and empris  
sed this forsayd translacion in to our englyssh and  
maternal tongue, / In whiche I am not wel purpoght /  
And yet lasse in frensshe, yet I haue endeuoured me therein  
atte request and desyre, coste and dispencc of the honou  
rable and worshipful man, Hugh the Gyzer Cytzern and  
Alderman of london, whiche hath sayd to me that he en  
tendeth to present it, vnto the puissant noble and vert  
uous lord, / My lord hastynge. Chamberlayn vnto our  
soverayn lord, the kynge / And his lieutenant of the  
town of Calays & Marches there / In whiche translacion

I knowleche my self symple. wye. and ygnorant. Wherefor  
I humbly beseeche my sayd lord Chamberlayn to pardonne  
me of this wye and symple translatioun. hold he it. I leye  
for myn excuse. that I haue to my poster folowed my coppe  
And as nygh as to me is possible I haue made it so  
playn. that euery man resonable may vnderstande it yf he  
aduycedly and ententyfly wye or her it. And yf ther be  
faulter in mesuryng of the firmament. Sonne. Mone. or  
of thatte. or in any other metiaylles herin conteyned. I  
beseeche you not tarette the default in me. but in hym that  
made my coppe/Whiche booke I began first to traslate the  
second day of Januer the yere of our lord. M. CCCC.  
. lxxx. And fynysshed the viij day of Marche the same  
yere/And the vij yere of the Regne of the most Cristen  
kyng. kyng Edward the fourth. Under the Shadowe of  
Whos noble protectioun I haue empyssed & fynysshed this  
sayd lytil werke and booke. Beseecheinge Almyghty god  
to be his protectour and defendour agayn alle his Ene-  
myes. and graue hym grace to subdue them. and inespaci-  
all them that haue late enterprysed agayn right and re-  
son to make warre wythin his Royamme/And also to  
preserue and mayntene hym in longe lyf and prosperous  
helthe. And after this short & transitorye lyf he kyng  
hym and be in to his celestyal blysse in heuene Amen/

